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CHRISTIAN WEEKLY



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The Lord Moves in Mexico (of which I was a witness)

by D. FARENHORST

(1)

In the beginning of this year I received an unusual invitation. Rev. Chester Schemper of Mexico City wrote me a letter which itself was not unusual. However, this time he invited me to come over to Mexico in order to see first hand what was being done in the land of guitars and straw hats.

I gladly accepted the invitation, although I did not know what was in store. My knowledge of Mexico was not much more than its geographic location.

In the beginning of July my wife and I boarded the plane of the CPAir in Toronto to begin what was to be an enriching experience. Four hours later the plane touched down on Mexico International Airport.

Mexico City

A very pleasant welcome waited us. Rev. and Mrs. Schemper were there, and also Rev. and Mrs. Jerry Pott, Mr. Pott being a veteran in the Spanish mission of the Christian Reformed Church in South and Central American countries.

At first sight Mexico City looks like a big American or Canadian city. All kinds of billboards bear familiar names, such as Nescafé, General Electric, Philips, Orange Crush, Volkswagen, etc. Later on we found out that such companies can only operate in Mexico if their products are made in Mexico. There is no direct import of such goods.

Soon, however, you discover that you are in a foreign country. You notice that the Spanish language is spoken, the distances are measured in kilometres and not in miles, you observe buildings in a poor state of repair next to magnificent pieces of architecture. (Two facts are mainly responsible for the half broken down buildings. 1. Mexico has to endure earthquakes once in a while which sometimes demolish buildings; and 2. the city is built on a lake bed, which makes the foundation rather shaky. The buildings lean as it were against one another.) All in all, Mexico is a country all by itself, with its own history and its unique culture. However, I wouldn't

dare to give a description of that culture or a summary of that history. A stay of ten days is too short for such an undertaking. What I will try to do is only to tell what I saw in Mexico, no more.

Mexico City can compete with many a large metropolis. The suburbs included it has eleven million people. The intensity of the traffic reminds you of New York, yet you see very few accidents. Local transportation includes seven thousand buses.

Land of contrasts

Although there is a middle class emerging, Mexico is a country of sharp contrasts. There is for instance the contrast between wealth and poverty. This contrast is very real, even though the poor display their poverty while the rich hide their wealth.

There are houses which hardly deserve the name. The walls of these houses are sometimes made of brick, sometimes of mud or corrugated iron. There are no lawns before the houses and many times the pavement is even missing on the streets. Not all houses have windows, some have nothing else but holes in the walls. Especially in the country one wonders how a family can live in such a shack, the more so because Mexicans usually have large families.

On the other hand there are

houses which the one after the other are masterpieces of architecture. The lawns are beautifully landscaped and there is an abundance of fine and sometimes exotic flowers. These houses are mostly huge, which indicates that it is impossible to keep such places clean unless you have a staff to do the work. These houses are fenced in by thick walls of about ten feet high. There is, of course, a gate for the entrance but often these gates are of solid sheet iron. It seems that the owners do not want to show their wealth. They keep it hidden from on-lookers.

One wonders how long these conditions can continue. Even though it is true that the Mexicans are a friendly people and look happy without being disturbed by their poverty, it becomes increasingly clear that the people will not accept this situation much longer. Also in Mexico there is a constant increase in prices and although some items are cheaper than in American or Canadian cities, the pinch of inflation is felt, also in Mexico. For instance, some people who are doing domestic work, be it in landscaping or in the houses, make as little as \$2.00 a day. In our countries such wages are considered low if someone makes this amount per hour. Discontent is surfacing. A few years ago riots broke out in Mexico City and while I was in Mexico City a bus strike was threatening. Just imagine what that means if 7,000 buses are taken off the streets.

Although superficially Mexicans seem to accept the painful difference between wealth and poverty, the time is approaching that economically and socially Mexico has to make some basic and thorough changes if it is not to become an easy prey for communism. The government has set a minimum wage of \$2.40 a day, and increases it each year. It seems to me that the Christian church, which is developing surprisingly in this country, finds in the social and economic situation a challenge all by itself.

The people and their religion

The history of Mexico dates back to thousands of years before Christ. There has been a time that the citizens were all Indians. However, when the Spaniard came to look for gold, some radical changes took place, politically as well as religiously. Right now the Indians are still dominating the country side, but in the cities a mixture is found of Spanish, other European races and Indians.

The Spaniards brought with them their Roman Catholic faith and succeeded in penetrating the whole country with their religion. This was not extremely difficult, because in the minds of the Mexican people the idols were replaced by saints, which didn't make much difference. There was not a basic change in world and life view. Life could continue pretty well as it was, and so the Roman Catholic image worship can be found everywhere in the country, both in the cities and in the rural areas.

I could observe the religious customs from pretty close by. In the heart of Mexico City is the huge "Shrine of the Virgin of

Guadalupe." (Emphasis on the last syllable.) In Western Roman Catholic circles the Virgin Mary is worshipped. In Mexico it is the Virgin of Guadalupe. This Virgin in the new world is the equivalent of Lourdes in France, or Mecca to the Arabs, or the Wailing Wall to the Jews.

Richard Bloomgarden writes in his "The Easy Guide to the Shrine of the Virgin of Guadalupe," "The beliefs are true beliefs as the light in the eyes of the faithful can testify. How much of it is a relic of pagan days and how much Catholic we, the outsiders, cannot tell." (p. 5) Indeed we, the outsiders cannot tell, but it is clear for the Mexican there is only a slight difference, whether he worships his idol or that he bows for the image of the Virgin of Guadalupe.

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The square in front of the Shrine of the Virgin of Guadalupe, which many people cross on their knees.

In Defence of the Bible*

by REV. L. T. SCHALKWYK

In the course of the last few years numerous articles have appeared in various church papers and theological journals on the interpretation of God's Word.

The so-called "NEW" Theology in several formerly orthodox denominations on this continent and in Europe has asked the believer to doubt certain parts of the Bible. It has been said that it is only a matter of explaining the Bible in a different way. Now a book has been published as an answer to such doubters. It is called "Interpreting God's Word Today" and a long list of doctors in theology show how the only biblical interpretation of the Bible can come by listening to the Bible itself, then obediently relate it to our time and age; but not watering down what the Bible said, in order to adapt it to our time. We have to adapt ourselves to the Scriptures; God never adapts Himself to us.

Bible believing professors from Australia, the Netherlands, the United States and Canada have joined hands in stating the evangelical way of approaching Old and New Testament. This is a very timely publication and deals with the most recent views. It abounds with notes indicating the primary sources and has several indexes for easy reference.

We will give a short review of the individual contributions to this book.

GENESIS: Its Formation and Interpretation.

by Dr. G. VAN GRONINGEN, professor of Old Testament at the Reformed Theological College, Geelong, Australia.

In some Christian grade schools in the Netherlands the stories re-

* Review of the book "Interpreting God's Word Today", a symposium on the infallibility of the Bible. Editor: Dr. S. Kistemaker. Additional contributors: Dr. G. Van Groningen, Dr. M. H. Woudstra, Dr. James C. De Young, Dr. M. J. Arntzen, Dr. L. Praamsma, Dr. M. H. Smith. Publisher: Speelman's Bookhouse Ltd., 10 Golfdown Dr., Rexdale, Ont. (sole agent for Presb. & Ref. Publ. House). Also published by Baker Book House, Grand Rapids, Mich. Sole agent in Canada G. R. Welch Co. Ltd., 223 Evans Ave., Toronto 18, Ont.

lated in Genesis 1-11 are not told anymore to the children. This part of the first book of the Bible contains data on Adam and Eve, Noah and the like. In the previous century this section was considered legendary by modern scholars, but Dr. A. Kuyper fought for its dependability. From the patriarch Abraham on (Genesis 12) the Bible is supposed to get a bit more reliable, even though one must leave room for many contradictions caused by the compilation from numerous documents. The documents or independent "sources" were never found in this world, but that does not mean that from this hypothesis a frontal attack was made on the first five books of Moses.

Professor Van Groningen gives us a bird's eye view of 200 years of criticism and shows the uncertainty it has produced, no more than that. This uncertainty has been rejected by several formerly liberal scholars, but has been accepted by some formerly orthodox scholars such as Kuitert in the Netherlands. To them it is all new since they have never walked on the slippery paths of Bible criticism before. They chew the cud of liberalism. Professor Van Groningen challenges us to accept the presuppositions of God, rather than of man. Such believers cannot be charged with subjectivism, but they can be charged with... faith in the Scriptures. And a proper understanding of the beginning of the Bible is determinative for the thought patterns of all of Scripture.

THE OLD TESTAMENT: Event and Interpretation.

by Dr. M. H. WOUTSTRA, professor of Old Testament at Calvin Theological Seminary, Grand Rapids, Michigan.

Professor Woudstra gives his lecture to us after the Genesis paper of Rev. Van Groningen. He deals with some other passages in the Old Testament. Most interesting is how he does not only go back to 200 years of Bible criticism, but shows how the Jew Philo attacked the historicity of certain Old Testament stories in the time that Jesus lived! Philo wanted to make Bible truth "edible" for unbelievers, especially the Greek

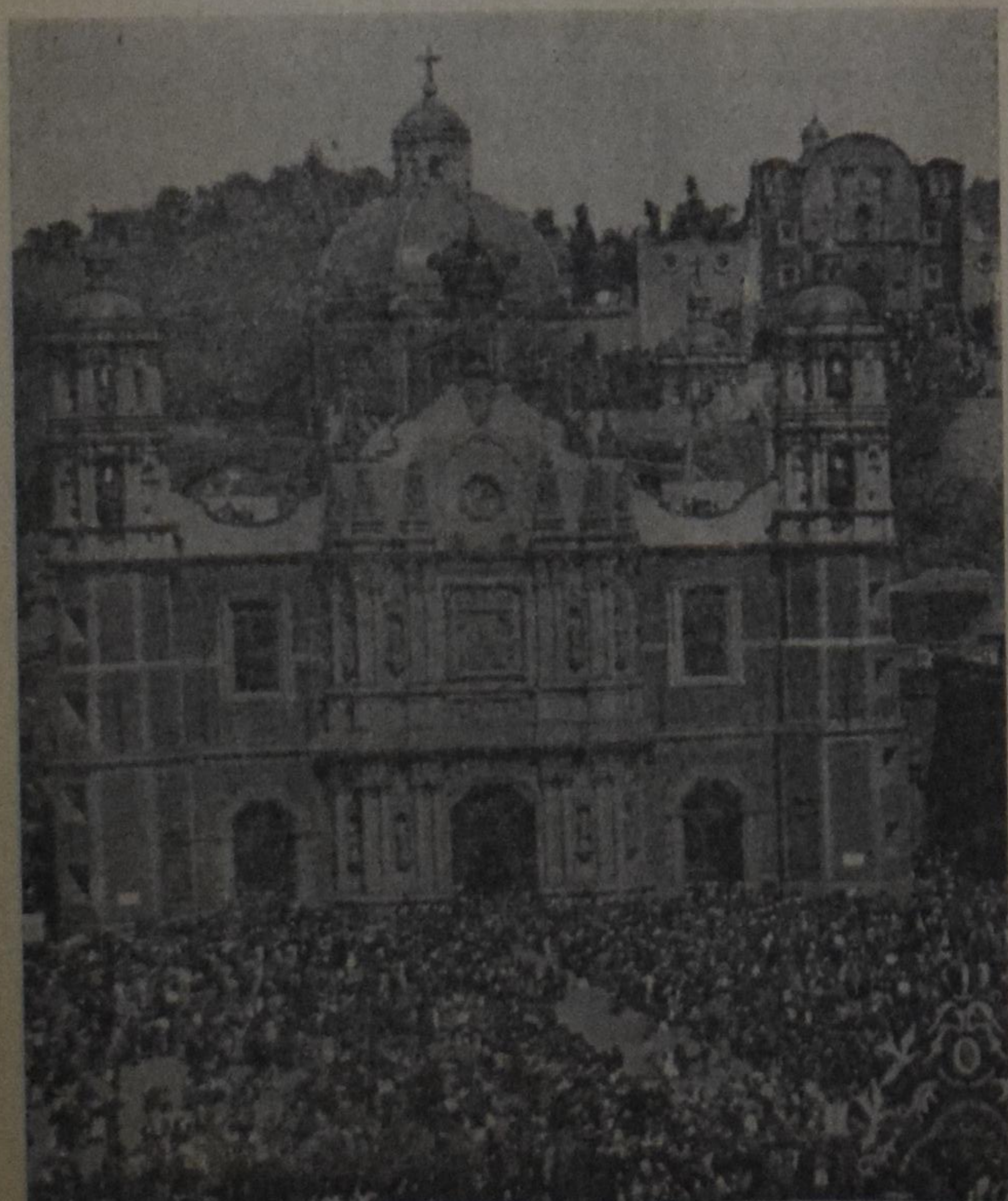
philosophers. Therefore he introduced the allegorical method, which made the banal stories of the patriarchs, Joshua or David symbolic. They were only important for the deep truths conveyed. Even Philo was not original in his method, for the Greek philosophers had done the same to their great book of Homer whose stories they could not "swallow" anymore.

This betrays the central mistake of Bible criticism, namely that of approaching the Bible with our standards of what is right or wrong, true or false, instead of being subject to God's standards. Then the philosophy of this age "interprets" the Bible according to its own image. Calvin and Luther broke absolutely with this allegorical method which had plagued the church for so long and went back to the simple Bible truths. They listened, rather than talked back to God's Revelation.

A most interesting page to this reviewer was the one where the fall of Jericho is discussed. Recently Prof. Dr. J. L. Koole announced that he does not believe that the walls of Jericho really came down. For it is now sure that the walls of Jericho were down already 500 years before the Israelites showed up on the scene. This now is a shocking statement for the average believer, especially when it comes from the pen of a theological Professor of Kampen and a former pastor of Radio Bloemendaal who blessed many with his biblical messages. Woudstra points out that the certainty of Koole's argument rests on the dating of the conquest, on which archaeologists certainly do not agree. If you take the biblical data of 1 Kings and Judges more literally, you come to an earlier date of the conquest and therefore Jericho would be still in existence at the time of Joshua.

To say it with a sentence in Woudstra's article: "On what authority does the critical historian accept some of the facts of the Bible? On his own authority." This is shaky ground indeed and I wish everyone well who ventures out on such drift sand.

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The Shrine of the Virgin of Guadalupe.

In Defence of the Bible

(Continued from page 1)



Dr. Simon Kistemaker.

THE GOSPELS: Formation and Interpretation.

by Dr. SIMON KISTEMAKER, professor of Bible at Dordt College, Sioux Center, Iowa.

Dr. Kistemaker deals with the problem of the actual events and the relating of these events after a certain lapse of time. Very beautifully he illustrates the trustworthiness of the Gospel accounts and shows how in the discussions on the formation of the gospels, mention of the Holy Spirit is conspicuously absent. Yet Scripture's own testimony constantly points to the Spirit's work.

The evidences for the authorship of Matthew, Mark, Luke, and John is traced carefully.

He deals with Form Criticism, which casts a spell on the thought pattern of many "New Theologians".

Seemingly conflicting passages are treated and the phoniness of making the Gospel accounts disagree is shown clearly. It is a real boost for one's faith to read this chapter.

However, on page 118 I was amazed to see that for an explanation of a seeming discrepancy, Dr. Kistemaker used Baarda's argument that Luke deliberately changed Jesus' Word so as to make it plain for his readers. (Baarda, *De betrouwbaarheid van de Evangelien*, p. 62) This surely smells of form-criticism and I take for granted that this is a slip

of the pen. The last sentence in the essay would point this out: "We see behind these individual writers the Holy Spirit . . . Who gave the church four inspired and infallible accounts of the gospel of Jesus Christ."

THE RESURRECTION: Event and Interpretation.

by Dr. JAMES C. DE YOUNG, professor of New Testament at Reformed Theological Seminary, Jackson, Mississippi.

It is good that a separate chapter was planned by the editor on the Resurrection. For here the discussion of Bible Criticism comes to its focal point. Here the battle is the heaviest and the devil the crudest. Also in the Netherlands the historicity of the Resurrection is now a debatable point in the Gereformeerde Kerken.

Right at the outset of his article Dr. De Young makes bold to state that the only valid interpretation of the resurrection is the inspired interpretation as we find it presented to us in the New Testament itself. He devotes 25 pages to an exposition of the proofs of the bodily resurrection in the Sovereignty of God, thus not losing himself in only expounding the unscriptural views.

Characteristic of liberal scholarship has been a devaluation of the reality of the historical event. Volumes and volumes of books have been written to try to remove the stumbling block of the resurrection for modern man, to make it "reasonable". Thereupon was built an "acceptable interpretation", (with disregard of the Biblical testimony). They tried to win the non-Christian by watering down the Gospel, which therefore was no more a power unto salvation. At the most is became a reasonable alternative to some other religion. Dr. De Young takes his starting point at Reimarus shortly after Reformation times and from there works his way through all the schools right up to Pannenberg and Moltmann. Page after page one recognizes how our churches come dangerously close to being infected by one or the other philosophy.

INSPIRATION: And trustworthiness of Scripture.

by Dr. M. J. ARNTZEN, minister in the Gereformeerde Kerken of the Netherlands.

When reading this masterful paper I came under the impression how close this doctor of theology is to the grassroots of the church and how close to an obedient bowing to Scriptural revelation. Dr. Arntzen's tour to America and Canada can mean a strengthening of the faith of many.

However, it is also shocking to read how much is doubted these days in the Gereformeerde Kerken. Kuitert does not only "reformulate" the fall into sin, he also wants a review of the idea of the Trinity, angels, heaven and hell. Says he: "Heaven is for too many Christians like building castles in the air. We should find it on this side of the grave". Reformulating sin would be: death is not a cause of sin, but a natural thing. Adam and Eve would have died, even if they had not sinned, because our new understanding of biological laws forbids us to view it otherwise. We cannot take such an uncomplicated view as the apostle Paul had in Romans 5.

Also those immortality ideas must be shed. It may be mythology and may merely express the idea of some kind of continuance.

After all, we only have a certain time to live, like the animals and we must be satisfied with it and not try to wish to live on afterwards. We must make place for other human beings, otherwise it would get too crowded; so by your death you give Lebensraum to the next person. You live on in him. Your death makes his life possible. (See "Anders Gezegd", Theologische opstellen van Professor Dr. H. M. Kuitert over schepping, dood en evolutie. Uitg.: Kok, Kampen.) This is a naturalistic view and has little in common with Scriptural teaching.

Nor is Kuitert the only deviator. Some "new" views of Baarda are on the virgin birth as follows: "Many sincere Christians place a question mark behind this term. They feel that the story of the virgin birth is related in symbols and forms of the first century — one simply cannot object to denial of the virgin birth." (Gaandeweg, Sep. 1968, p. 241)

Augustyn, another professor at Amsterdam's Free University has spent his time examining . . . the Resurrection. This is what he found for us: "The historian will never get beyond establishing the fact that early Christianity was truly convinced of Jesus' resurrection. From this, however, he can never conclude that Jesus arose." ("Om de historische Jezus", Geref. Weekblad, June 16, 1967, p. 370).

CONFESSIONAL STANDARDS: Authority and Interpretation.

by Dr. L. PRAAMSA, minister of the Christian Reformed Church in Canada.

Since Creeds are an interpretation of God's Word, binding on churchmembers, of necessity this chapter had to be included in the book.

As former Professor of Church History, Dr. Praamsma is eminently capable to guide us aright. Creeds are played down these days and such is always a sign of upcoming liberalism in a denomination. This Dr. Praamsma shows by a historical review from different countries. This he also detects in the later works of Berkhouwer, a teacher of Kuitert.

By distinctions as material-formal, substance-details, purpose-contents, the binding character of the creeds is made relative. At first this is unnoticed, since a certain binding is maintained; once it becomes more openly the tide often cannot be turned anymore. (See recent revision of the Canons of Dordt in the Netherlands). Then such corrections are made, not because they were found to be antisciptural but because they do not agree with the Spirit of the Age. This is called the "Evolution of Doctrine". Even men as H. Volten and A. D. R. Polman began to relativize the creeds as early as 1962. (See p. 220-221)

Liberalism thus is unable to confess with one voice, because it is in the constant flux of human schools and opinions. Then Creeds

can only serve for a short time; the next decade I may think differently because a new school of human thought has determined my thinking.

In such a situation a confession ceases to be an understandable echo of the Word of God, because of its ambiguous language and mediating character.

DEFENSE OF THE FAITH: and Interpretation of the Faith,

by Dr. MORTON H. SMITH, professor of Systematic Theology at Reformed Theological Seminary in Jackson, Mississippi.

This chapter gives a summary of how the Christian faith was defended, from the church fathers via the Mediaeval theologians on to the present time. It struck me that most of the time the faith was defended by adding the water of heathen philosophy to the wine of the Word. How many parts water, how much wine, depended on the decision of the particular professor or defender. Dr. Smith shows the complete failure of such concoctions to convert any heathen. It did help to get some Christians out of the church. Then he challenges us to put God's claim

squarely before the world of scientific thinking. As in Athens, most people will laugh at Paul. But some will be soul-converted. Do not be ashamed of the antithesis of the Gospel to all autonomous thinking.

This is close to what a brother said to me this summer: "We hear a lot about the necessity of a dialogue, even in church services. It is high time we go back to the authoritative proclamation of God's Word. I am not interested what brother A or minister B thinks about it; I want to hear the echo of God's thought."

Augustine held to the same principle and therefore recommended that the Scriptures be studied in the original languages by the minister of the Word, to be as close as possible to the Real Source.

The same stand was taken by Luther and Calvin who refused to make the Gospel acceptable to natural man. Calvin in his Institutes stresses the listening to the *os Dei* (the mouth of God). In this Kuitert c.s. is anti-Reformational, but he looks very much like the mediating theologians of the second and third century, of the dark middle ages and of the last centuries.

Even though well-meant, it is bound to be disastrous for both

church and evangelism. It is a distrust in the power of the internal testimony of the Holy Spirit who can break the hardest heart.

IN CONCLUSION:

After having read the different contributions of the different scholars from various countries, I was struck by the unity of their thought. It combines to a beautiful whole.

Blessed are the students who work under such humble professors. They will know the Way they should go.

In a frustrated and confused age they will speak about the sure Word of God as the prophets of old.

At the end of these 300 pages I was also sad. Sad, because it is still necessary to have such a big book written to defend the Scriptures. Heresy may be subdued for a time in a denomination; it is bound to creep up again, to seep through the cracks of the protective church walls.

It makes us sigh: "How long, oh Lord, how long?" Come, Lord Jesus and then all will see that: **THY WORD IS TRUTH.**

Church Announcements

CHR. REF. CHURCH

Called

to London I (for Ministry at the Campus of Western Ontario's University), Rev. John VanTil, pastor at the Campus of Ferris State College, Big Rapids, Mich.

Accepted

to London I as Campus Chaplain, Rev. John VanTil, of Big Rapids, Mich.

to Holland Marsh, Rev. P. Breedveld of Bloomfield, Ont.

CAN. REF. CHURCHES

Called

to Abbotsford, B.C., Rev. G. Geersing of Rouveen (Holland). to Chatham, Ont., Rev. D. De Jong of Edmonton, Alta. to Toronto, Ont., Rev. D. Wierenga of Berkel en Rodenrijs (Holland).

LAST WORSHIP SERVICE

As part of the process of dissolution, the Bethel Christian Reformed Church of Vancouver, B.C., has ceased worship services as of August 30th, 1970.

DESKS FOR CHRISTIAN SCHOOLS

One of our subscribers informed us that a number of school desks is available, especially for the junior grades of our Christian schools. The desks are in fairly good state, although some need repair. Others need a new top. But on the whole the desks are usable.

School societies which are interested are requested to contact Mr. S. Runia, 1358 Plains Rd. East, Burlington, Ont.

RES INTERIM COMMITTEE MEETS WITH REPRESENTATIVES OF THE WORLD

(Grand Rapids, Michigan) The Reformed Ecumenical Synod Interim Committee and the General Secretary met in Geneva for a full day's meeting with 7 representatives of the World Council of Churches. The meeting was the result of a request of the 1968 RES to the General Secretary of the World Council that he arrange a meeting with RES representatives where the objections which are held among RES churches against WCC membership might be explained. A discussion of these views was held on the basis of the 1968 WCC Uppsala report.

In the discussion there was an open and frank exchange concerning the World Council's idea of the unity of the church, the functioning of the WCC Basis, and the significance of the Holy Scriptures in WCC deliberations and decisions. It is agreed that the discussions are stimulating and profitable. Interest was expressed from both sides for further discussions, especially with respect to the authority of Scripture and the nature of the church. (RES)

COME AND HEAR CLAC'S FULL-TIME RESEARCH TEAM on Saturday, September 19

9.30 a.m. — Albert Gedraitis

"Where are we going in Canadian Labour?"

1.30 p.m. — Harry Antonides

"Spirits within the Business Enterprise"

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A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

The Lord Moves in Mexico

(Continued from page 1)

A very short story may illustrate the origin of this worship. Juan Diego, who lived in the 16th century, was one day going to church when he heard sweet music from the barren hill. Climbing the hill he saw a beautiful young girl standing in front of a brilliant cloud. She told him that she was the Virgin Mary and she wanted a sanctuary in her honour to be erected where she would "alleviate the miseries and sufferings of the people who believed in her." Juan Diego had to go to Mexico City and tell the Bishop what he had heard and seen.

The bishop, however, did not believe him, so Juan Diego went back to the hill where again he met the Virgin. She sent him back with the same message. Still the bishop did not believe him and told him to bring some proof. The third time he met the Virgin he found the most exquisite flowers on a barren hill. Juan Diego took off his mantle and filled it with the flowers. When he displayed these flowers to the bishop, a painting of the Virgin appeared on the mantle. The bishop then believed and the story was accepted as true. Juan Diego's mantle became a relic of the church.

The Shrine of the Virgin of Guadalupe is the main church for the worship of the image, although pictures are found in all Roman Catholic churches and venerated. In front of this church is a huge square, approximately a few hundred feet long and wide, usually full of people. Among them you see people who creep on their knees from the beginning of the square till the entrance of the church, apparently to obtain an atonement for their sins. I saw a man of middle age who was half

way the square but who was completely exhausted. He wanted to make it to the church, but it was clear that he could not. Then two young men came to his help and supported his arms and so very slowly he moved his knees. I've never seen such a pitiful sight. At such moments you are ready to say to those people that the Lord does not demand this. There is complete atonement for sins in the blood of Jesus Christ. The only thing needed is faith — Faith and surrender. But their religion has chained those people so much to this and similar customs that it seems useless.

Inside the church, which is full of images but predominant is the Virgin of Guadalupe, a large crowd was gathered. There was Holy Mass. As soon as the communicants have received the water they leave and others take their place. When strolling out of the church they have to pass several offering boxes and faithfully they throw their money in them. Poor as they are with hardly any clothes on their bodies, they pay their dues.

There is a change, however, also in Mexico. I have visited a town, which of course had a Roman Catholic church. The bishop of that church was a "radical". He had done away with all the images in the church. The only image was the crucifix. Apparently he wanted his parishioners to pay their homage to Christ, which is rather rebellious in Roman Mexico. On Sundays he has a band of guitar players perform in the church. This also is against the standard rules, but the result is that his church is full on Sundays. Each Sunday a Biblical sermon is preached.

(To be continued.)

APARTHEID

There are people who can become very upset about the policy of Apartheid in South Africa. By and large the Republic of South Africa stands condemned in the eyes of the world for this policy. In brief it comes down to the point that the policy of Apartheid wishes to have the races develop separately, so that the whites and the blacks can have their own culture and develop it.

We would not defend the faults and mistakes of this system, like they are in any other system. Human dignity should be respected regardless of the colour of one's skin. There is no reason to say that a person with a white skin is superior to a person with a black, or brown, or yellow skin.

However, this does not mean that there is no difference in races. There is unmistakably a difference in the oriental mind and the western mind, and also a difference in the minds of blacks and whites. It is therefore in itself not wrong to propagate the development of the different races along the lines of the peculiarities of the races. In his book "Black and Free", the American negro evangelist, Tom

Skinner, supports this same theory, when he answers the question "What do you think of Black Power?" Mr. Skinner says:

"Black power in its strictly conservative, moderate context in the Negro community merely means, 'To buy and sell black.' In most Negro communities the majority of Negroes who have jobs in these communities work in the white community. They collect their paychecks from a white employer. They then bring their paychecks back into the Negro community and spend their money in stores in the Negro community owned and operated by whites.

It is here that I would like to destroy that myth that you hear that no white person can go into the Negro community and come out alive. The majority of the stores in the Negro community are owned and operated by whites who collect the money and take it back out of the Negro community and bank it back in banks owned and operated by whites.

The Black Power concept in its moderate context simply says that the Negro should establish his own stores, build his own banks, establish his own supermarkets, restaurants, sporting goods stores, and clothing stores. And he should build them as elaborately and as beautifully as the white stores. Then, he should patronize stores that are owned and operated by Negroes — thus keeping economic power in the Negro community."

It seems to us that this is apartheid-policy spelled out in practical terms. And this is a Negro in the United States pleading for it, a man who is very much attached to his race and who at the same time is full of zeal for the Lord.

The difficulty is not with the system. As far as that system is concerned the United States have no better record than South Africa has. If applied with wisdom and moderately, it may prove to be the best for both blacks and whites.

The difficulty lies not with the system but with our inability or unwillingness to regard a Negro as a creature of God, for whom Jesus Christ died, just as much as for the Whites.

D.F.

"WHEN GRANDPARENTS INTERFERE"

by REV. RALPH HEYEN,

Pine Rest Christian Hospital Chaplain.

I received a number of letters in the last month or so from grandmothers who have become quite interested in their grandchildren and in their children. And quite often these letters are rather critical of what the children are doing in bringing up their families. One grandmother wrote about the fact that she did not like smoking, but her daughter-in-law smoked: they had never had alcohol in the home, but the children did have cocktails at mealtime and occasionally drank beer. And they felt that in this way they were not setting a good example for their children and the grandmother is quite worried about the situation as to how she can help her grandchildren.

On the other hand, I also receive letters from people who have too much interference from grandma. These often come, of course, from the in-laws who do not feel too kindly towards mother-in-law because of the fact that they tend to interfere with the living of the family. One writes, "We are accused of being too severe with our little boy and that we are spoiling our little girl. When my husband goes fishing he is supposed to be working around the yard. If we go for a ride with the car she doesn't like it because we really should be taking her along. If I go with my husband to the bowling alley instead of to a society in the church she becomes very critical of us."

When you look at this situation from two sides it becomes a bit difficult to answer those kind of questions. Possibly both of these people are correct when they write and when they present their case. Parents should do all they can to enjoy their own children in childhood and in adolescence. But when they marry it is important that they also learn to relinquish them to their mate. The success of any marriage requires that husband and wife should be able to live their own lives, fight their own battles, and face their own frustrations. Often the helpfulness of either the father or the mother or the in-laws can create some very real problems within the family. We often see the end results of this situation when families begin to break up because of the interference of grandparents.

Parents should make a determined effort to stay out of the lives of their married children. This is but a part of the process of growing, of a child growing up. When a child is young he needs the help of his parents. And the fact is, of course, that a child remains dependent upon his parents much longer than any other creature does. But when they grow up, when they do decide to get married, they should be left to fight their own battles and to face their own difficulties.

The kind of mother who at a wedding says, "I didn't really lose a daughter but I gained a son" is making a great mistake. She might just as well admit to the fact that she is losing a daughter. And if she isn't she should, because after all she is entrusting her into the hands of a young man who takes the pre-eminence over the influence of mother and dad.

There are some children who give in to this spirit of parents and who allow parents to dominate their life and to let them do this in many ways. This often happens, too when the children borrow money from the parents, or when a married daughter goes back home quite often in order to get advice. Or whenever she has a good quarrel with her husband she can always get into the car and go back to mama and talk things over. This leads to a lot of emotional difficulties.

On the other hand there are a good many children who rebel against such parental influence. When they become married, when they set up a family of their own, they want to run their own affairs. They don't want to be dependent upon parents. They don't want mother and dad to be walking in at any time and just taking over in the family situation.

Why do parents do this sort of thing? Why do grandparents tend to take over? I think we

have to remember that often when the children leave home, grandparents don't have enough to do for themselves. Their life becomes rather strangely empty and as a result they get involved in the affairs of their children. The real mistake is in the fact that too many grandparents are bored and they have reached that stage in life that Dad is possibly retiring, or soon will retire, and they live together and they carry on their own little world together, but it has become too small for them and so they reach out and they get involved in the lives of their children. So often grandparents need this kind of thing because their life is too empty. But if this is the case it is far more important that grandparents find some other outlet for their energies and don't allow themselves to become so involved with their children. Because if they do, they are going to reach the point ultimately that there is going to be a break between parents and children and grandchildren.

It is rather a striking thing that the name "mother" speaks of tenderness and one of the most beautiful of human relationships. But when you add to it "mother-in-law" it no longer has that same meaning. Now why is this so? I think often mother-in-laws have been sinned against more than they have been sinning. And yet often it is their own fault that she develops this kind of relationship because she hasn't been willing to let her son or her daughter go.

As parents we have to lay within our children good sound principles of living. We have to seek to develop the kind of roots that they can carry with them through life. They have to be engaged in this task while they have their children at home, while they are young. And then, when they grow up and they decide to leave the cozy nest of the family and set up a home of their own you must not expect the husband to be a mama's boy or the daughter to be her daddy's darling because from now on there is a new relationship. A new family has begun. A new generation is taking over.

You cannot quite fathom the difficulties that have taken place in the lives of some families because of parental interference. I would most sincerely warn against it. And even when children come to their parents and ask for advice, be a little bit careful. Because often when you do give advice, the kind of advice in which you agree either with your son or with your daughter-in-law, you are going to cause greater difficulties in that particular family. The point is then, let your children go. Lay for them basic principles by which they can live, by which they can face the rest of life, and then let them go. The more we learn to do this, the less difficulty there will be between the generations.

I feel that if parents, grandparents, want to be really accepted by their children, by their grandchildren, they should learn to live with a minimum of interference. Oh, yes, I know there are times when it may be well that the grandparents do step in, but these occasions should be very rare. Because, after all, you should not get yourself involved as an umpire in a struggle between a husband and a wife, or between parents and their children. This is one of the most foolish things to do. This is the kind of thing that leads only to endless trouble and endless distress and sorrow, and particularly when you have children who find it hard to let go. The parents should help them and should encourage them to stand on their own feet.

Learn then to lay good sound spiritual principles in the lives of your children and then when they have grown up let them have their wings and let them go.

OUR THOUGHT FOR TODAY: As we reach the close of the day we should take careful inventory of it. We should consider its strength and its weaknesses; its joys and its sorrows; its blessings and its sins. And then we should leave it all with Him who blots the record and graciously forgives, and then forgets.

Pastoral Counselling



From the Mailbox

CAMBODIA

In our August 13 issue Mr. J. J. Bout wrote an article (by mistake the article was not signed) under the title "The Invasion of Cambodia: An Assessment". We received a few responses to this article from which we quote:

Dear Editor,

I take special issue at the last paragraph of this article, the gist of which boils down to "What does it matter . . . , as long as we love our neighbour".

Ask the Rev. Wurmbrand whether it matters. He wrote in an article not so long ago that it was the system he objects to, not to the individuals who he saw as his neighbours to be ministered to.

Ask yourself whether it matters whether you can profess your faith openly or whether you have to hide and profess your faith in hidden places, upon pain of death; where the Word of God is considered poison.

Vacationing in the States this summer I happened to listen to a broadcast of "Crusade" over one of the Chicago radio stations. I was impressed with the broadcast and astounded at what I heard, amongst others: "The Netherlands embracing communism voluntarily", on the basis of a "Rather Red than Dead Theory". Does it matter?

Does it matter when people are not in a position to distinguish anymore because of brainwashing through articles like these?

Does it matter when people forsake God and embrace a godless religion?

The only signature you could have placed under this article is the "peace symbol".

J. Schaafsma,
Rexdale, Ont.

CAMBODIA

Dear Sir:

What difference is there with similar left-leaning articles in the liberal magazines and daily newspapers? Especially the questions posed by the author at the end are strange reading in a Calvinist weekly!

In the first place this one (par-ly): "If we are all creatures of God, does it matter what . . . , the religion we believe in, . . . ?" And then the following one: "Have the millions of Chinese become evil people because they now appear to believe in Mao when before they believed in Confucius?"

Of course does it matter what the Chinese believe in and what their attitude is with respect to the only saving faith there is! Should not a Christian weekly evaluate all the "isms" in the world in the light of the Scriptures?

And is there no difference between the previous political climate in China when Christian Churches could exist and present Maoism which seems to have completely wiped out Christianity and its Missions? Has the writer never heard of persecutions in Maoist China? Without considering all Chinese to be evil people, should we not fight Chinese communism?

Permit me to mention one more question. After stating: ". . . we have spread our materialistic views far and wide" the writer asks: "Are we any better than the Communists? In an absolute sense, we are indeed not better than the Communists."

But again, is there no difference? Who are suppressing freedom everywhere? Who are persecuting Christians and Jews and other minorities? What about the "rape" of Czechoslovakia, and Hungary, and Tibet? Did not the Christians flee from North-Vietnam to the South? And were the Vietnamese Christians not considering, only a short while ago, whether they should leave South-Vietnam with the Americans? Of course, nothing happens unless the Lord permits it, but humanly speaking, what would become of our South-Korean brethren if the Americans pulled out of Asia altogether?

Finally, I would like to ask: "Have the Americans become evil people because now they appear to protect freedom in Asia when before they helped liberate Europe from Nazism and put it back on its feet again through the Marshall plan?"

A. Zuidhof,
Ottawa 8, Ont.

Ruth Vander Meulen, Class of '55. Nurse. Assignment: Nigeria. People at home worry about the common cold. Over here it's leprosy, malaria, rabies, gonorrhea, hepatitis. Ruth goes out into the bush to treat diseases and set up children's clinics. And while she's busy with the medicinal water she tells of the power of the Living Water. Because Ruth is trained for this, too . . . and she's in action . . . for Christ's sake!

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From the Mailbag

(Continued from page 3)

ISRAEL AND BIBLE-PROPHECY

Dear Sir:

Re ISRAEL by Mr. G. Henneveld in your issue of August 13, 1970, page 4.

Among other things he writes: "There are still many Christians who do not see any relation between the emergence of the state of Israel and bible-prophecy."

That is very correct, there are many Christians who don't, in fact most Christians don't. The undersigned Christian doesn't see any relationship between the emergence of the modern state of Israel and bible-prophecy either, precisely because he is a Christian, i.e. one of the people of God of the New Testament age established in Jesus' blood. (Luke 22:20).

That means I take seriously and rejoice in the ongoing work of God in the course of history and rejoice in the progress of that work, especially as seen in the coming of the Son of God in the flesh from the seed of Abraham, therein fulfilling God's promise to Abraham, "in thee shall all the families of the earth be blessed." (Genesis 12:3).

Jesus Christ "broke down the middle wall of partition", Ephesians 2:14 (Cf. Ephesians 2:11-22). Therein he made Jew and Gentile one by a common faith in Jesus Christ, "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." (Colossians 3:11).

After the outpouring of the Holy Spirit the Holy Spirit went to great effort to make that clear to the Christian Church, as jointed out by Dr. L. Praamsma in the same issue, page 3.

The emergence of the modern state of Israel is of no more significance and of no less significance for the Kingdom of God than Canadian confederation in 1867 or the emergence of the newly independent nations in the 1950's and 60's.

To 'see' "history written in advance" is incorrect. It would be assuming the restoration of O.T. Israel. That would be the re-establishment of the "beggarly rudiments", Galatians 4:9. By that Paul does not belittle the ceremonies of the O.T. but rather expresses as emphatically as he could, that with the coming of Jesus Christ they have served their purpose and that fulfillment is so much richer, so much fuller than in comparison the O.T. ceremonies can only be called "beggarly rudiments". (Cf. further Galatians 3 and 4).

In that light we must understand the prophecies of the O.T. as proclaiming the gospel of salvation by the grace of God in terminology meaningful for the people first addressed. When understood that way they are rich in meaning, comfort and encouragement for the people of God today, the church of Jesus Christ which is the Israel of God, Galatians 6:16.

How then are we to understand the prophecies, for example the ones quoted by Mr. Henneveld (Ezekiel 36:24, 25; 37:1-14; 20:33, 34).

1. Ezekiel is the prophet of the exile. He speaks first of all to the people of Israel in exile.
2. All three prophecies above promise the return of the remnant to Canaan and the re-establishment of the temple service symbolizing covenant fellowship with Jehovah their God. This was fulfilled when the exiles returned under Zerubbabel, Ezra and Nehemiah. That is the only re-establishment of Israel these prophecies speak about. It served to fulfill God's promise to Abraham, Isaac and Jacob and David of the coming Messiah, Jesus the Christ.

3. They tell us of the spread of the gospel to all lands and nations and by that gospel Jesus Christ building his church making sinners, dead in their trespasses and sins (Ephesians 2:1) alive, very graphically pictured in Ezekiel 37 — bringing them into covenant fellow-

ship with him through faith in Jesus Christ, symbolized in God's dwelling in the midst of his people in Canaan, but now no longer localized but in existence wherever people gather together in the Name of Jesus Christ, John 4:21-24.

To consider the prophecies of the O.T. as speaking about the modern state of Israel is to detract from the finished work of Jesus Christ and to ignore the ongoing work of God in history.

To "provoke Israel to jealousy" is to live the fulness of covenant fellowship with God through faith in Jesus Christ by the proclamation of the gospel of the Kingdom of Christ Jesus our Lord.

What do the wars in the Middle East, or in Viet Nam and Cambodia, (there is no difference) tell us? "You shall hear of wars and rumors of wars; see that ye be not troubled; for these things must needs come to pass; but the end is not yet." Matthew 24:6.

Therefore let us "press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Philippians 3:14) "Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Corinthians 15:58.

Yours sincerely,

Rev. Richard Duifhuis.



BIBLE AND SCIENCE

Dear Mr. Editor,

Because science is such an independent topic, it is always pleasing to read very honest articles attempting to shed light on the many problems facing us today. Your editorial of July 2 and book review of "Lift Off" surely come under the description. Unfortunately there are too many writers who, being so convinced that certain theories are correct, write very poor articles when these are critically examined.

An example of this last type is "The Space Program And The Bible" in the June 25 issue. The attempt is made to make Josh. 10:13 mean to say that the sun stood still for almost exactly 23 hours and 20 minutes!, when Joshua merely says: "about a whole day". Also the author's statement about II Kings 20:11 becomes meaningless when the original text has "steps", not "degrees", and "stairs", not "sundial". The tendency to distort statements and observations far beyond their original intentions is not only detrimental to science, but when

done with the Bible, it could become very dangerous to faith.

In 1960 a small 60 page book was published entitled "Rival Theories Of Cosmology" (A symposium and discussion of modern theories of the structure of the universe).

Bonner, one of the scientists, writes on page 6: "It seems to me highly improper to introduce God to solve our scientific problems... and there is a danger, for those who believe in God, to identify him with 'singularities in differential equations; lest the need for him disappear with improved mathematics."

Another quote from the book (p. 23) by Lytleton: "Try asking a devout clergyman (about his attitude toward the expansion of the universe) and he may assure you that it is all the splendid handiwork of God and that he approves of it."

Most books about science, written by Christians for the "man-in-the-street" have the devout clergyman attitude mixed with a liberal sprinkling of solving scientific riddles with Bible texts.

How long do we have to wait until books are found and written which, in a positive Christian and "popular" way shed light on controversial scientific problems?

As I was glancing through the July 2 issue I read your "Reply" on page 3. I heartily agree with it in all its aspects. I would like to recommend "Rival Theories of Cosmology" to you. It is a written account of a BBC program broadcast in 1959. (Publ.: Oxford University Press) The whole attitude of the scientists appealed to me very much, and their way of discussing is quite revealing. Also: "Worlds in Collision" by I. Velikovsky (A Dell book) written in 1950 is very instructive on how the author uses the Bible — although he is not (as far as I know) a Christian. You can start anywhere in the 400 page book and be amazed!

Unfortunately the A.A.C.S. has not succeeded in producing popular understandable scientific material as yet. The tools are there but that's all so far. I participated in the science seminar in July where over 20 people tested the philosophy for three weeks. I realized in these three weeks that the way to understand the law idea is to put question marks everywhere, discuss fully and so build up understanding. Another lesson: the worst thing is to take everything as an axiom and so bow down before it. It was quite heartwarming to see so many people from totally different backgrounds and experiences being one in the spirit. The law idea, if used right, does put an exciting perspective on science which you can't ignore. Besides there being a lack of

patience and love it seems to me there is a lack of understanding and a break of effective communication. Hence, when YOU are trying to build that bridge both 'sides' seem to interpret it as an invasion, BUT PLEASE DON'T GIVE UP.

A. Guillaume.



TASK FORCE

Dear Editor,

In the Calvinist-Contact Christian Weekly, dated July 17, 1970, Mr. J. den Boer wrote about the Task Force, etc.

As stated by Mr. den Boer, the Task Force seems to assume that business should be able to compete or die. Possibly, the Task Force is correct at this point, because, in fact, businesses which are unable to compete do die. The first two human beings did not compete; they harvested the forbidden crop. Their business died right then and there. They had to go out and do something else. I cannot see the view of the Task Force as old-fashioned and less Christian.

Yours truly,

R. Bouwma,
Sarnia, Ont.

DUTCH SYNOD RECEIVES OVER TWO HUNDRED PROTESTS CONCERNING NEW THEOLOGY

(Grand Rapids, Michigan) In an interview in Trouw, Dr. P. G. Kunst, president of the General Synod of the Reformed Churches in the Netherlands, stated that he has received at least 200 letters of protest concerning the new theological views of Prof. H. M. Kuitert and others. The protests come from individual persons, consistories, classes and two provincial synods. In many letters, Dr. Kunst stated, the same train of thought was obvious and he attributed this to an "organized concern." In the majority of letters, however, he detected a tone of upright concern. The letters have been forwarded to a committee which will present the Synod with advice.

While most of the letters deal with the views of Professor Kuitert, many of them, especially those which do not display the same pattern, deal with the binding force of the church confessions.

In answer to the question whether in his view there is room within the Reformed churches for the views of Kuitert, Dr. Kunst replied: "There must be room within the frame of the confessions for diverse views. This is not just my personal view, the Synod has said it. That became clear in our discussions concerning the relation to the Liberated churches. Whether this is the same leeway as Kuitert expects, is a question which the committee and the Synod will have to decide. I am personally of the opinion that Professor Kuitert by his way of writing and his openheartedness — I would say his disarming openheartedness — has aroused justified criticism." In the view of Dr. Kunst a compromise is not possible. "A division in the church should not be charmed away at all costs. I stand for Reformed churches which know what they confess."

The General Synod will meet during the last week of October to deal with the letters of protest.

(RES)

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CHILDREN RE-CREATE PARK: A group of Oakville, Ont. young people wielded shovels and paint brushes to put a one-acre park, which had been neglected for 10 years, back into shape. Under the guidance of Jarvis Sheridan, a student of architecture, the youngsters add-

ed new ideas in creative activity such as bars to climb on, large sewer pipes and railway ties to build with. They repaired fences and painted their own murals, then came up with a new name—Candy Cane Park.

SPIEGELS

Er is niet zoveel verschil van mening over het feit, dat Christen zijn iets meer is dan een verschillende kijk op de dingen hebben. Het verschil tussen een Christen en een niet-Christen is niet dat zij anders denken, maar dat zij anders zijn.

Daar kunnen wij waarschijnlijk allen mee instemmen. De moeilijkheid is echter om precies te omschrijven wat een Christen is. Indien een Christen niet alleen anders denkt, maar anders is, hoe is hij dan anders? Dit heeft niet alleen te doen met het leven na dit leven, evenmin heeft het te doen met zekere codes of een zekere moraal. Het is veel meer dan dat. Maar wát is het?

Laten wij een illustratie nemen. In Markus 6 wordt ons de geschiedenis verteld van de spijziging van de vijfduizend mannen. Direct na deze geschiedenis komt de beschrijving van Jezus' wandeling op de zee. De discipelen krijgen het er benauwd onder en denken dat het een geest is. De Heiland bestraft hen daarvoor. Opmerkelijk is, dat Jezus dit blijkbaar deed omdat zij de spijziging van de vijfduizende niet hadden begrepen, zij waren "niet tot inzicht gekomen, maar hun hart was verhard".

Wat wordt hier bedoeld? Sommige commentators zeggen dat de discipelen zich Psalm 104 niet herinnerden waarin gesproken wordt over de wind en over God's zorg voor Zijn schepselen. Anderen zeggen dat de spijziging van de vijfduizend de discipelen had moeten leren, dat Jezus de Zoon van God was en dat alle krachten van de natuur aan hem onderworpen zijn. Wij voelen wel, dat deze uitleggingen niet bevredigen. Ook al hadden zij zich Psalm 104 herinnerd, en ook al hadden zij geweten, dat Jezus God's Zoon was (dat geloofden zij echt wel), op het moment van die storm was Jezus er niet (althans zij wisten niet dat Hij er was), en Psalm 104 geeft hier geen uitkomst. Bovendien, wat de discipelen ook gedacht hebben, zegt nog niets van ons. Die geschiedenis is er voor ons genoteerd. Wat leren wij ervan? Bovendien de verklaring dat Jezus de Zoon van God is helpt niet veel, want even later wandelde Petrus ook op het water. En Petrus was een heel gewone man, precies zoals U en ik.

Wat betekent het dan dat als reden wordt gegeven dat hun hart was verhard omdat zij bang waren tijdens de verschijning van een "geest" kort na de spijziging van de vijfduizend?

Dat is een moeilijke vraag.

Als wij geloven, dat God ons gered heeft en dat Christus in ons leeft, dan zijn wij eigenlijk hersteld in de plaats, die Adam eens innam. En de plaats die Adam eens innam is dat de gehele schepping aan hem onderworpen was, en dat hij op zijn beurt de gehele schepping aan God opdroeg. Dat is een heel ding. Het is waar, dat de Heiland de plaats van Adam (als de tweede Adam) innam, maar als we geloven, dan zijn wij in Christus begrepen. Dat wil zeggen, dat Hij in ons leeft en wij in Hem. En ook al is het waar, dat wij de zaligheid nu slechts in principe beleven, dan moet toch in alle geval dat nieuwe leven in principe te voorschijn komen.

Hun harten waren verhard.

Vóór de spijziging had Jezus Zijn discipelen gezegd: "Geefte gij hun te eten." En daarna heeft Jezus zelf het initiatief genomen. Na gedankte te hebben (na dit deel der schepping opgedragen te hebben aan God) brak hij het brood. Dat brood regeerde niet over Hem, Hij regeerde over dat brood. Het was maar geen "show off" (wij spreken met eerbied), maar het was een tonen van de ongelimiteerde mogelijkheden van de tweede Adam, — van Wie wij deel uitmaken.

En als de discipelen even later in de storm zitten en daar een geest zien komen, dan herinnert Jezus hen aan die mogelijkheden. Ongelimiteerde mogelijkheden, als wij maar in de Heiland blijven.

In het beoordelen van elkaar gaan wij af op wat wij zeggen en leren, of wij gaan af op de wijze waarop wij leven. In beide gevallen is het een beoordelen van elkaar. Een andere vraag is: hoe beoordeelt God ons? Wat verwacht Hij van ons, van ons mensen, die door Zijn Zoon zijn gered? Waarschijnlijk heel wat.

Als van de discipelen wordt gezegd, dat hun hart verhard was, omdat zij het teken van de spijziging van de vijfduizend niet hadden verstaan, wat wordt er dan wel van ons gezegd? Niet door de mensen van ons gezegd, maar door God? Wij denken nu niet direct aan het stillen van een hurricane, of het bestraffen van een onweersbui, of het stoppen van een inundatie. Maar wat verwacht Hij wel van ons, van ons mensen die van eeuwigheid af zijn uitverkoren, die straks zullen zitten op de twaalf tronen om de twaalf geslachten van Israel te oordelen? Van mensen, die de wereld uit het donker halen (gij zijt het licht der wereld) en die het leven smaak en geur en flavour geven (gij zijt het zout der aarde). Wat verwacht God van ons?

Wij kunnen van elkaar niet zeggen, of God opzienbarende dingen van ons verwacht, zoals het wandelen op het water (Petrus) of het opwekken van een dode (Paulus). Maar Hij verwacht in ieder geval wel dit van ons, dat wij een spiegel zijn, waarin God gezien wordt. Dat is wat een spiegel doet, hij reflecteert. Je kunt niet door een spiegel heen kijken. Zodra je er doorheen kijkt is het geen spiegel meer. Het is een spiegel, zodra het beeld terugkaatst. En dat beeld is precies, zoals de werkelijkheid. Een spiegel liegt niet.

God wil dat wij spiegels zijn. Als iemand U en mij ziet, dan moeten zij kunnen zeggen: dat is God. Of dat nu uitkomt in ons gedrag, of in de woorden die wij zeggen, of wat wij voor een ander doen, God wil Zich in ons weerspiegelen.

Wat ons daarbij het meest hindert zijn wijzelf. Toen Petrus op het water liep, was hij een spiegel van de Heiland. Zoals hij daar liep, was hij het resultaat van het werk van de Heiland, de tweede Adam. Maar niet zodra Petrus dacht aan Petrus, zodra zijn eigen ik tussenbeide kwam, zonk hij.

Met een variant op het volmaakte gebed, mogen wij wel bidden: "Leid ons niet in verzoeking, maar verlos ons van onszelf." De mensen behoeven mij niet te leren kennen, als zij God maar leren kennen (door mij). Zij mogen mij wel vergeten, als zij in mij God maar hebben gezien.

D.F.

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RUST EEN WEINIG

Het is heerlijk om met vakantie naar een duizendstemmig insectente gaan. Toch zou ik als huisvrouw koor. Om tijd te hebben voor elkaar de laatste twee dagen vóór het en tot de ontdekking te komen dat vertrek wel over willen slaan! Dad's smeuige verhalen over de Vooral als je, zoals Abraham wel-tijd dat hij als tiener met vriende-er, in tenten gaat wonen. Wáár den zeilde en kampeerde, met span-je al niet om denken moet! Sara ning gevolgd worden en niet, zoals hoefde zich om een blikopener bij-je, tegenvoerdig geacht wordt te voorbeeld niet te bekommeren, maar veronderstellen, alleen maar een wij zouden zonder zo'n ding niet beetje meewarig getolereerd wor-veel te eten krijgen! Bovendien had den!

Ik denk aan de buurvrouw die ons op de valreep nog een goede vakantie kwam wensen. Ze was zelf ook druk bezig met de voorbereidingen voor het vertrek van haar en haar man. Ze zijn al wat ouder en elk jaar gaan ze naar een Bijbelkamp, "to refuel spiritually", zoals ze het uitdrukte. En ik geloof zeker dat een christen DAN pas iets aan zijn vakantie heeft, als hij die tijd ook gebruikt om geestelijk weer wat op verhaal te komen. Dat gaat niet vanzelf, het vereist net zo goed aandacht als de rest van de vakantie. Het meest ideale is het, als de rust van het lichaam vanzelfsprekend met die van de ziel verweven wordt. Als er met voorbedacht rade een Bijbel in de koffer wordt gestopt en wat "Boeken bij de Bijbel". Als vader na het lezen en danken aan de picnic-tafel onder de ruisende bomen, de tijd neemt om over de opgekomen vragen wat door te praten, OF om die vragen uit te lokken. Ik weet ook dat dit ideaal niet altijd bereikt wordt, maar laten we er in elk geval naar streven, zo neem ik me voor terwijl de mijlen onder ons wegglijden.

Toch komt er, hoe ongelukkig mij dat ook toegeschieden heeft, het moment waarop we ons met z'n zevenen in de al zo zwaar beladen car nestelen. Met z'n zevenen, ja, want een van onze oudste kinderen heeft dit jaar andere belangen te behartigen.

De laatste controle van ramen en deuren, van knoppen en kranen heb ik maar aan mijn niet alleen betere, maar zeker ook zakelijker helft overgelaten. Met één blik overziet hij alles en is er dan ook van overtuigd dat het in orde is, terwijl ik, met dezelfde taak belast, wel tien maal alles na zou zien en me dan nog, na vijf mijl onderweg te zijn, tobberig (en tot ergernis van mijn reisgenoten, hardop) af zou vragen of het lichtje onder de thee niet was blijven branden.

Daar gaan we dan. De dreigende lucht deert ons niet, want we gaan er van uit dat op de plaats waar we de pinnen van ons tijdelijk verblijf in de grond willen slaan, de zon ons een warm welkom zal bereiden.

Een beetje verdoofd na alle drukte, laat ik het opgewonden gepraat van de anderen maar wat langs me heen gaan. In stilte verheug ik me op wat komen gaat. Ik heb geleerd om deze jaarlijks weerkerende twee weken in de vrije natuur, samen met man en kinderen, ten spijt van wat ongerief en vuil, als een verfrissende interruptie van de dagelijkse sleur te zien. Het is goed om eensgezind en vertederd naar een vrijmoedige chipmunk te kijken, die druk bezig is zijn wintervoorraad te verzamelen. Om 's avonds bij het kampvuur leutige liedjes te zingen of stil te luisteren zijn houthakkerstalenten.

De dagen rijgen zich aan als geloofd en het werd hem tot geen kleurige ketting, flonkerend in rechtigheid gerekend. Wij weten het licht van de zon die geen dag deze belofte heerlijk vervuld en verstek laat gaan. Veertien armen het sterkt ons vertrouwen in de en benen worden elke dag kritisch almacht en de liefde van die heeft, worden we het nooit eens.

De bostucht werkt bedwelmend en beter dan de beste kalmeringsmiddelen. Het witte strand buigt zich met een beschermend gebaar om de blauwe baai die zich die omarming meestal rustig welgevalen laat. Er zijn ook dagen waarop het water onrustig woelt en worstelt om aan die vertrouwde greep te ontkomen. Er is dan de uitdaging om je in de golven te storten en mee en op en onder te gaan in die ongelijke strijd. Je kunt ook als toeschouwer op een duintop gaan zitten en al je zinnen verzadigen aan zoveel goeds en moois!

De wijde watervlakte, voortdurend in beweging, het vrolijke groep en gevoel van mensen die alle dagelijkse zorgen opeens veel kleiner, of helemaal niet zien. Een jongen en een meisje die je langs het strand ziet gaan, met verende stap, hand in hand, genietend van een samenzijn dat ze, dat is wel duidelijk, ervaren als een symbool van de toekomst. Het groen van bomen en struiken in een warm contrast met het gele zand en de diepblauwe lucht. De kontoeren van een dorpje in de verte, waar je op zo'n moment alleen maar gelukige en tevreden bewoners vermoedt.

't Kost moeite mezelf te overtuigen dat het nu toch echt tijd wordt om naar onze nederzetting terug te keren om voor het dagelijks brood te gaan zorgen. Zeven hongerige magen en maagjes kun je als moeder, zelfs op vakantie, niet negeren!

Later op de avond gaat de wind liggen. Het kampvuur brandt lustig. Zeker wat moet na de stormnederzetting, maar dan duurt het anders. Ik kijk naar de sterren en denk aan Abraham die, als hij vóór het slapen gaan uit zijn tent stapte om de laatste ronde te doen, dezelfde sterren zag. En evenals de aartsvader zoveel eeuwen geleden zich verwonderd moet hebben over deze glorieuze manifestatie van de almacht van zijn Vader, doe ik het nu. De belofte die hij op een dergelijke avond van de Schepper van dit groot heil ontving, heeft hij

Een herinnering komt me nog even als zuichtere Calvinisten terug naar levendig voor ogen. Het was vroeg in de avond van een hete dag. De kinderen soesden in het nog warme zand terwijl wij verfrissend zochten in het rimpelloze water en onze al ouder wordende botten (let's face it!) probeerden te verjongen door een stevig eindje te zwemmen. Op de plaats waar we besloten terug te keren (en waar we intussen nog royaal konden staan!), overzagen we de ruimte waarvan de schoonheid ons steeds weer in verrukking bracht. "Hier zou je nu de Geloofsbelijdenis op moeten zeggen," klonk de stem naast me opeens. We deden het niet, maar zwommen

God, mijn Vader, de Almachtige, Die de hemel en de aarde, die heerlijke goede aarde gemaakt heeft. Die aarde, waarop ik vaak moet werken in het zweet mijns aangezichts, waarop ik soms ziek moet zijn, of bedroefd, of verbijsterd. Maar waar ik ook tijden ken van rust en ontspanning en uitbundige vreugde. 't Is immers mijn Vader's aarde? Nou dan!

Linda.

ROMANTISCH IS EEN WINTER VAART

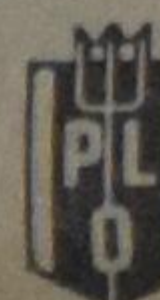


Het is reizen met de s/s "Stefan Batory" naar exotische eilanden in de zon. Ontsnappen van de winterkou. Duiken in een kristalhelder zwembad. Verwend worden door zorgzame bedienden. Uitstekend voedsel, exquisief geserveerd. Dagelijkse concerten. Een moderne bioscoopzaal. Het is liefde op het eerste gezicht met de "Stefan Batory", het magnifieke Poolse schip dat deze winter zes pleziervakanten zal maken. Van 7 december tot 24 februari zijn er afvaarten van New York naar acht Caribische havenplaatsen. Kosten zijn zeer billijk — slechts \$27 per dag! Meld U nu voor uw romantische reis met de "Stefan Batory".

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(6)

De kapitein kijkt hem strak aan. Dan begint hij in alle talen te spreken. Maar Jilderd kan hem slecht volgen. Dit dooreen gehaspelde Engels, Grieks en Hollands is niet gemakkelijk te begrijpen. Maar hij verstaat er toch van, dat hij als stoker is aangenomen, maar in Amerika subiet van boord moet. En dat hij niet moet denken dat het een plezierreis is. Dan begint de kapitein in Duits: "Wollen Sie essen?" Jilderd knikt. Hij krijgt nog een onverstaanbare preek te horen. Hij begrijpt dat er van hem verwacht wordt, dat hij een goede stoker zal zijn. In het verblijf der bemanning worden hem bruine bonen voorgezet. Een sterk ruikende saus giet de kok er overheen. Jilderd is alleen, al zitten er een tiental mannen om hem heen. Het zijn allen buitenlanders, Italianen, Duitsers. Hij verstaat er niet een van. Hij is moe. De kok kijkt hem even met vreemde ogen aan. De anderen maken opmerkingen en lachen. De kok wenkte hem. Jilderd loopt achter hem aan.

Voor in het schip zijn de kooien. De kok wijst er hem één aan. Slaat hem op de schouder, en zegt iets van tanden op elkaar. Dan is Jilderd alleen. Bij het licht van een olielampje kleedt hij zich uit, kruipt in het smalle bed. Zijn hoofd bonst, zijn hart slaat met zware slagen. De boot wiegt heen en weer, van het dek klinken luide bonzen. Jilderd vouwt de handen, maar hij bidt niet. Hij is een dief, een uitgestotene. Nooit zal hij terug kunnen keren. Een brok schiet in zijn keel. Dan scheurt zijn leed en ellende zich los in een wild gehuil. Was hij maar op het dorp gebleven. Was hij nog maar bij Folkert. Beppes oorijzer gestolen. Kon hij nog maar terug. De schuur van Bonne Bouwhuis... Het gezicht in het kussen gedrukt ligt hij te huilen, te huilen...

Het schip stoomt het IJ op.

Het is toch bekend geworden in het dorp. Afke heeft het niet stil kunnen houden en

het onder vier ogen aan een buurvrouw verteld. Onder vier ogen, geloof het maar.

Een uur later gilt hot langs de stille dorpsstraat. Jilderd van Jelke en Af heeft het oorijzer van zijn grootmoeder gestolen en is er van door. Het dorp staat er van op zijn kop.

Dominee komt 's avonds de steeg ingestapt. Hij is al oud en heeft een lange witte baard.

Jelke en Afke ontvangen hem zwijgend in de kleine kamer. De kinderen liggen al in bed. "Geef het over, broeder en zuster, als gij van Hem wordt beproefd," zegt dominee. "Het is een zware slag, als een kind uit de band springt, maar God is genadig." Zijn goede ogen nemen Jelke en Af op. "Als hij nog eens terug komt, hoop ik met hem af te rekenen," zegt Jelke grimmig. Dominee kijkt hem weer aan. "Handel mij zachtken met de jongeling, dat waren de woorden van David. En Absalom stond hem naar het leven, Hoeneveld."

Jelke buigt het hoofd. Hij houdt zich nu wel woest en wreed, maar Afke weet dat hij gisteravond in bed schreide.

"Wij kunnen slechts voor hem bidden, broeder en zuster, een krachtig gebed vermag veel." Dominee bidt. Jelke en Afke buigen het hoofd. Het klaagt in hun hart: Jilderd, Jilderd!

De burgemeester draagt het onderzoek aan de Gemeenteveldwachter Bakker op. Zelf bemoeit hij er zich niet zo veel mee. Wel zegt hij tegen zijn vrouw: "Het is toch wel wat voor die mensen, als men het zich indenkt: een kind, dat steelt en de benen neemt." Hij strijkt over zijn verzorgde puntbaard. Mevrouw denkt het zich niet in. Zij mokt sinds jaar en dag, omdat haar man niet in een grotere gemeente benoemd wordt. Wat de arbeiders uitkuren laat haar koud. "Dat volk heeft toch meestal wat. Zorg maar dat je die jongen opspoor," zegt ze snibbig. "Misschien krijg je nog een benoeming." Dan lacht ze hoog en hard.

De burgemeester neemt de krant, doet alsof hij niets hoort. Maar hij hoorde het wel. Het steekt hem door zijn hart. En dat niet voor de eerste keer.

Bakker schrijdt door het dorp. Hand aan de sabel. Hij zit bij Jelke Hoeneveld in de kamer en strijkt z'n snor omhoog. "Dus geen rechtzaak?"

Jelke schudt z'n verkeerde kop. Geen mirakels, het is in de familie gebeurd.

"Maar wel opsporen?"

"Ja natuurlijk, breng de jongen weer thuis."

Bakker glorieert de steeg weer uit. Hij komt er achter, dat de jongen met de trein is vertrokken en een kaartje heeft gekocht naar Amsterdam. In het Gemeentehuis belt hij de Commissaris van Politie op in Amsterdam. Hij is zenuwachtig, kan de woorden niet zo gauw vinden en schreeuwt: "Met wie spreek ik?"

's Middags reisde hij al naar Amsterdam, zijn mooiste uniform aan. Het Gemeentewapen, uitdagend in 't goud op z'n pet.

De hoofdstedelijke politie pakt de zaak goed aan: een oorijzer, dat zal hij wel verkocht hebben. Ze doen eens onderzoek hier en daar. Geen resultaat. Ze komen ook bij bleke Willem. Die haalt de schouders bijna tot zijn oren op: "Nee heren, een jonge man met een oorijzer is niet bij mij geweest. Ik handel trouwens ook niet meer in die spullen."

De hoofdagent kijkt hem eens aan. Hij zit op dezelfde stoel waar Jilderd gisteravond op zat. "Je bent toch wel eens veroordeeld wegens heling, meen ik."

Willem zet een verongelijkt gezicht. "Daar heb ik mijn straf voor gehad. Het is niet netjes van u daarover te beginnen. Ik doe al in geen jaren meer dergelijke zaakjes. Mij te gevaarlijk." De agent begrijpt, dat hij hier niets opschiet. Toch maar huiszoeking doen. Met een paar mannetjes doorzoeken ze het huis. Maar het oorijzer vinden ze niet. Achter de plaat met een zeilschip kijken ze niet. Goud kun je pletten en dun maken als papier, dan schuift men het achter een plaat of portret. Willem lacht zo'n beetje als ze vertrekken.

Welke boten zijn er gisteren vertrokken? Gisternacht de Orion, kapitein Dystrotes, bestemming New York. Ja, de Orion heeft een stoker aan boord genomen in Amsterdam, het blijkt een Belg te zijn, Leon Pernet, geboren in 1880 te Antwerpen.

In café "De Zeeman" vertelt de kastelein dat deze Leon Pernet bij hem brood en koffie heeft gekocht. Een onbekende man heeft hem naar het schip gebracht. Bakker wil toch nog graag enige vragen stellen. Van zijn stedelijke collega's krijgt hij daartoe de gelegenheid.

"Hoe zag die Leon Pernet er uit?" Men kan toch nooit weten.

De kastelein weet het niet zo goed meer. Och, wie let daar op. Maar hij weet nog wel, dat het een kort en breed persoon was, met een zwarte snor. Bakker schudt het hoofd.

Nee, dat kan Jilderd niet zijn geweest. Je weet het anders maar nooit. Een valse naam is gauw aangenomen.

"Zeg u dat wel, agent," zegt de kastelein. Met de laatste trein vertrekt Bakker weer naar Friesland.

In de nacht komt hij aan, maar bij Hoeneveld zijn ze nog op. In angst hebben ze gewacht.

Jelke en Afke rijden van hun stoelen als Bakker binnen komt. "En???"

"Het heeft niet uitgehaald mensen, hij is spoorloos."

Met angst en droefheid in hun hart gaan ze de nacht in.

* * *

Jilderd droomt. Hij staat in de schuur van Bonne Bouwhuis en kijkt over het zonnige land. Daar komt zijn vader aangestapt met een engel. Vader blijft bij hem staan en geeft hem een por in de ribben. Wat moet dat? Wat is er? Dan wordt hij wakker. Een vreemd gezicht buigt zich over hem heen, een vuist duwt in zijn zijde. "Opstaan, toe, kerel, stoken. De stoker wil ook wel eens slapen." Jilderd keert tot de werkelijkheid terug. Vaal valt het trieste daglicht door de kleine patrijspoorten. Hij weet het opeens weer: hij is op reis naar Amerika!

Alles wat gisteren gebeurd is, slaat als een mokerslag op zijn hoofd. Hij komt uit de kooi. Trekt zijn sokken en broek aan. Als hij de dikke duffel ook wil aantrekken lacht de matroos opeens luid. Hij trekt Jilderd de jas uit de handen en gooit hem een oude kiel toe. Jilderd trekt het vuile ding aan. Dan merkt hij dat de boot slingerend en stampend, Hij valt opeens tegen de kooi. "Kom mee," zegt zijn maat.

Achter de matroos klimt hij de trap op, hij grijpt zich vast aan alles wat vastgegrepen kan worden. De overgang is ook groot. Van het tientons schepje van Folkert Bloemsma op de drieduizend ton grote vrachtvaarder "De Orion" is een grote stap. De zee is wild, er staat een halve storm en grote golven deinen en bruisen op de woelige zee, waar een grijze lucht laag boven zwart. "De Orion" steekt de kop diep in de golven. Het lijkt, alsof het lichtblauw geschilderde schip regelrecht naar de bodem van de zee koerst. Maar dan gaat de boeg weer trillend omhoog. Het schip is zwaar geladen, koelmachines uit Duitsland, boter en kaas uit Holland. Jilderd ziet met bange ogen de hoge golven.

(Wordt vervolgd.)

CALVINIST-CONTACT — SEPTEMBER 10, 1970

Dienen

God vraagt om harten, door liefde gedreven,
harten, gedrongen tot innige dank....
dank van verlost, van boeien ontheven,
thans aan de Wijnstok een vruchtbare rank.

God vraagt om handen, die willig zich geven,
hulpvrijde handen, de naaste gewijd,
vriendelijke ogen, die lichten en leven,
stralend van vrede, verworven door strijd.

Laat ons — al dienend — naar 't hogere streven,
troosten met woorden, aan daden gepaard.
Zij heel ons hand'len met liefde doorweven,
zó, dat men — in ons — Gods Beelt'nis ontwaart.

Dankend getuigen en biddend beléven....
samen als werkers, om Christus geschaard!
Zo word' in harten Gods Liefde geschreven,
worde Zijn Liefde door velen aanvaard!

G. H. HORMANN Sr.

Gezellige Hollandse

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INGEZONDEN

De Buil van Tyl Uyl

Tyl Uyl — de vlegel — heeft het weer gelapt
Maar dit keer ben ik er niet ingetrapt.

Ontdoken heeft hij wel de muil
van de ethiek van de christelijke pers
door goede naam te smeren aan de opgelapte laars
van wetsideeën, gewreven aan de zool van martelaars
die — onschuldig van de gladde baan —
in het keurslijf van Uyl's rijm
op één lijn met meneer Jut komen te staan.

En ditmaal staat te kijk: Tyl Uyl
met rijmelarij van de uilige kuil
vergelijkbaar alleen met het gedruil
van een volgekraste Amsterdamse reklamezuil.

De humor die Tyl van mij vraagt is slechts gegiechel
als ik hem zelf zie staan voor zijn Tyl Uyl-en-spiegel.

Want alles waar hij een ander van verwijt
raakt hij in zijn rijmpje kwijt
als een uitgeknepen buil
waarvan het onsmakelijke vuil
de CC lezer het gezicht in spuit
(de redakteur wast het wel weer uit).

Die kant moet het met de pers niet op!
Liever dan met de buil aan 't hoofd van Uyl,
neem ik het op met een Jut-zonder-kop,
onthoofd met een enorme klap
door de puist van de zogenaamde wetenschap,
in wiens naam tienduizend zijn verslagen
die het juk van intolerantie niet langer konden dragen.

Bernie Bonnema.

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WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

THE CASE OF THE LADY WITH THE SILVER HAIR

by INEKE PARLEVLIET

① This is a true story, except that the characters involved bear no resemblance to any person, living or dead (excluded the first person singular).

It was one of those nasty cold horrible with this snow, but she January days when summer seems could be sick, too . . . It's hard farther away than the moon. The lake lay frozen stiff under piles of wind-swept snow and it was difficult to imagine that people had been swimming in it less than five months ago.

The heater of my car wasn't working too well and I was cold. A hot cup of coffee that's what I need, I thought, while I parked the car in front of Sandy's corner store, where I often had my lunch when I was in the neighbourhood. I had fifteen minutes to spare before my next and last appointment of that day.

"Coffee?" asked Sandy's wife, a short, stout woman who was as round as a barrel and a living advertisement for her tasty home-made pies, put a cup of fresh coffee in front of me.

"Thanks, Mrs. Steers, That smells good. I'm frozen."

"I'm glad you came in," she answered. "I've been thinking to give you a call, but didn't come around to it yet."

Mrs. Steers knew almost everybody in town and she was always more than anxious to present me with the latest news regarding the villagers, which however, was as a rule more gossip than truth. Yet she believed that it was her duty to keep me well informed, whether I was interested or not. Most of the time I listened politely with half an ear and waved the information away with a shrug of my shoulder.

I went on sipping my coffee and enjoying it. Mrs. Steers however didn't feel defeated and leaned half over the counter, which took some effort, and her voice became husky and a bit mysterious.

"It's about old Mrs. Grey," she said. "She used to come in here almost every day for a cup of soup or coffee, a couple of buns and some chips or chocolate. I've known her for years. But you see, the last couple of days she hasn't been in. None of us saw her. That's why I thought I'd call you."

"What d'you mean?" I asked with more interest than usual.

"Well . . . it could be the weather, of course. The roads are

I looked up, truly amazed. "Why don't you find out for yourself what's wrong?"

"Me?" It sounded as if I had asked her to become a contestant for fairy queen in the coming Winter Festival.

"Yes, of course. Who else? After all you've known her for years, you said."

Mrs. Steers shook her wig-covered head because of my incomprehension. "But that's not my job! It's yours! You are a worker of the Children's Aid Society. Not me."

I was flabbergasted and annoyed too. It was on the tip of my tongue to tell her that a Children's Aid Agency worked with children and families, but not with single living old people. But I swallowed it in time. Instead I tried to explain to her that it was no more than her christian and moral duty to make some inquiry herself, and that she always could call me when indeed there was something wrong. I got nowhere. Mrs. Steers used all kinds of vague excuses to stay out of the picture and she felt that she had done her duty already by informing me about Mrs. Grey's absence in the store.

"All right, I'll stop in," I promised, "but you better tell me a bit about her. What kind of woman is she? Does she have relatives? And when did you see her for the last time?"

"Let me see . . . That was Friday or Saturday . . . It's Wednesday now, so that's four or five days ago. I thought she might come in again after the week-end. That's why I postponed calling you."

"How old is she?"

"I guess far in her seventies or even her eighties. She's a very friendly person with lovely grey hair. Real beautiful. But I guess she's quite poor. She always pays for what she buys. I have to take it out of her wallet. But there's never more than a dollar or so."

"And she lives alone, you said? At that age? Isn't there some one who keeps her room clean and looks after her?"

"Not that I know of. I've never been in the house, but I guess she does her own cleaning and cooking. I don't think she has any relatives either. I've never heard of one or seen one."

I became more and more interested in the case, but more worried, too. Anything could've happened to her. I got up. My appointment was at 4.30 p.m. and it was already past that time. "I'll see what I can do," I said.

In the car my annoyance surfaced again. Why in the world did people seem to lean more and more on official agencies and police officers instead of giving some normal human aid themselves? Only a few decades ago the help and assistance of the neighbourhood was given without a second thought. Often it was the only help people got, too. I remembered a recent article about a terrible car accident on one of the thruways, while all the motorists on the eight-lane highway just kept on driving, paying no attention to the victims. At last one chap stopped and he had an immense task to get aid from by-passers. And then there was that newspaper story about the girl in New York, who was molested under the eyes of approximately forty others while no one lifted a finger to rescue her. Was it fear which prevented involvement? Was it too complicated nowadays to play the good Samaritan or was it just taken for granted that someone else would give help?

I had no time to pursue this thought, for I had arrived at my destination. When I left the house again, it was close to five-thirty and almost dark. Instead of calling it a day, I still had to see Mrs. Grey. I was not overanxious. What if indeed something had happened to her?

I stopped the car in front of the apartment building and went inside. A bare 40 watt light bulb (it couldn't be more than that) made me see a high flight of steep stairs and a pile of junk and dirt underneath. My entrance gave the lightbulb some more to do and a gigantic shadow, narrow and long, move on the wall. It was quite spooky and there was nothing funny about it.

Suddenly I felt like taking off. It was dead quiet in the building and then I remembered that Mrs. Grey was said to be the only occupant in it. I called her name. It was a shrill and silly sound. In general the old people were quite deaf. Even if she was all right, she could hardly hear me from this distance. For a moment I was tempted to go to the police office for assistance, but I rejected the idea. I knew most officers quite well and if there was nothing wrong, I would be the object for a good laugh. At least I would try to set out on my own first.

Slowly I climbed the steps, holding tightly to the bannister. My shadow went along with the same speed. The stairs ended in a hall with three doors. I tried them all, but they seemed locked. I bounced on them, they sounded hollow and deserted. A dank, musty smell campaigned against the bone-chilling cold with unpleasantness. The light in this hall was even poorer than downstairs and I figured the landlord had sacrificed a 25 watt bulb for upstairs. When all the doors remained locked and not a single sound was heard, I decided that I was at the wrong address after all. Or perhaps Mrs. Grey had left her apartment. Friends or relatives must have taken care of her, I decided, since that was the most welcome solution for me. Relieved that I could leave this gloomy place, I turned around to go away. At the same moment I felt something soft against my legs and I screamed and jumped simultaneously. I heard a soft meow and two tiny lights outshone the light of the bulb at the ceiling. A cat!

I have nothing against cats, but at that moment I wished they hadn't been created. My heart beat like it was in competition with a jazz band. The bright thought that no cat would live alone in a deserted building, didn't do much to slow down its tempo. So Mrs. Grey was perhaps still here . . . But where? Only then I discovered another flight of stairs, just as steep and high as the first one. But much more frightening.

I started to mount them, carefully and full of caution. At every new step I looked backwards to see if someone was following me. You really don't have to read detective books to hear about their weird stories. The daily newspapers offer them in quantities. Horrid ideas flashed through my mind, headed by bold, black print: Murder in deserted apartment building.

I declared myself a fool and wished I was blessed with less imagination. At last I came upstairs in the dimly lit hall, with

another three doors. The cat had followed me on my heels and meowed softly. He sat down at the middle door. This seemed for me an indication to open it. I swallowed hard a couple of times. What would I find behind that door?

Only a few days ago I had read how many old servant maids, tucked away by their employers on a tiny attic room, were found dead in Paris. Of course Sheldon couldn't be compared with the City of Light, but people were the same all over the world.

I knocked. No answer. I knocked again. All I heard was my own heart beat. When for the third time my knocking received no response, I tried to open the door. It opened. I pushed it wider and called politely: "Mrs. Grey, are you in? This is a friend." She must be as scared as I am, I figured. The cat rubbed my legs and walked deftly into the room, telling me without words that this was his home and that I should follow him, which I did.

I walked in, shivering with cold and sweating with fear. A most miserable sensation. At the table in the middle of the room sat an old lady, very quietly, very serene.

"Mrs. Grey?"

Slowly she turned her head towards me and gave me a sweet, warm smile, as if I was some one very close and dear to her. I came closer and told her my name and the purpose of my visit. She gave a friendly nod with her head and then all of a sudden she seemed to have forgotten that I was in the room. She got up from her chair, went to the heavy oak desk in the corner of the room, and came back with a large shoe box, filled with combs. I've never seen a greater variety of combs and brushes and never any dirtier ones either. Still with the same smile on her face, she took the pins out of her silver-grey hair and let it fall loose. It resembled a river of silvery, wavy water, as it came down past her waist. Slowly and with care she started to comb it, but it was so full of knots that she didn't get very far. As soon as she was stuck she selected another comb out of the box and made a new attempt; but the smile remained the same. Mrs. Grey was completely senile. There was no doubt about it.

The room was as cold as a cold storage, yet it didn't seem to bother Mrs. Grey. She was wearing a black velvet dress, full of stains and wrinkles and I wondered if she slept in it, too. A golden broche was pinned at the collar. Her feet were stuck in a pair of worn-out slippers and she had put on socks over her stock-

ings. On an arm chair lay a large, grey knitted shawl and I put it around her shoulders. For a moment she stopped combing her hair, but she didn't show any approval or disapproval.

In the corner of the room stood a stove, which apparently was meant to provide warmth for the room, but it was as cold as everything else. I tried to put it on by turning some handles and then realized that the thing burnt on coal-oil and was empty. I looked around for a cooking stove, which perhaps could chase the worst cold out of the room, but the only appliance for cooking a meal was a hot plate, which only worked on "half" as I soon found out. The faucet over the plugged-up sink was dripping steadily and wasn't able to do better than giving little squirts of rusty-brown water. The cupboards harboured some chipped china and cutlery, but no food. The fridge, which apparently had not been defrosted for years, resembled a frozen Falls. It was bare, too, except for half a bottle of sour milk. Yet the cat accepted it in gratitude.

I went through the room. The floor was covered with layers of newspapers, ripped, and covered with dirt. I stooped down to read the date of issuing. Many years were presented: The oldest one dated back seven years, the latest one eight months. Underneath the newspapers lay a carpet and it was hard to judge its colour. It stank.

The furniture was old-fashioned, but hadn't been cheap. Legs were loose, handles missing and the upholstery was torn and filthy. Long grey-silver hairs were found all over the place.

Behind the kitchen-livingroom was a small bedroom. The bed didn't deserve its name. The mattress was as lumpy as carelessly cooked porridge and several broken wires had cut holes in the material. Sheets were lacking altogether and the two blankets were as thin as tea towels. The smell was unbearable. A chamber pot added its share to the unpleasant odour. This is a euphemism. In the clothes closet I found a brown wintercoat with a fur collar, with evidence of frequent moths' visits. It seemed to be made after the fashion of the thirties. Two silk dresses completed the wardrobe. On the floor was a pair of flat-heeled shoes in comparable good condition. I concluded that everything in the house was older than at least twenty years, except for the shoes, the newspapers and the ice-flowers on the windows.

(Conclusion of this story in next week's paper.)

On Pentecostalism

⑦

Since I started writing my articles on Pentecostalism, I received several letters and communications (one long article was received by our editor, in the Dutch language, concerning experiences in a very emotional meeting); I also received some information concerning the situation in Australia and South-America.

Space forbids to print the contents of all these letters and communications; but I wish to express my appreciation for the interest in this very timely topic, shown in them; and I will try to give a short survey of what I read in them, although I must apologize for the fragmentary character of this survey. Allow me to make the following distinction: there were letters which gave me the red light; others which gave me the green light; there was also one which gave me the yellow light.

I. The red light.

Mr. K. of I. wrote in favor of the Pentecostal churches, asking "not to judge before you have your own experience about Pentecostal meetings." He criticized the Gereformeerde and Chr. Ref. Churches, writing of the latter that a person visiting them, being attracted by the sermons of dr. Nederhoed, "will get a cold shower, because nobody shows any interest in him."

Mr. B. of M. asked: what do we do with the gifts mentioned by the apostle Paul in 1 Cor. 12:38? Paul speaks of miracles, gifts of healings, tongues, do we have the right to throw this overboard?

Mrs. K. of L. wrote that she is a confessing member of the Chr. Ref. Church and continued: "Last year I admitted to a group of people that I had no idea what the Holy Spirit was or is and found there were many with the same problem. We all knew the Holy Spirit is living in our hearts, but as to what He does or is or as to how to put Him to work in our lives, no one seemed to know." They studied about it, and read esp. 1 Cor. 12, 13, 14. Then they found a new way of life and Mrs. K. concludes: "Time is coming to an end — the signs are seen all around — do we need prophecy? do we need miraculous healing? do we need speaking in tongues? The tongue is one of satan's best tools today; the gossip, the slander, the blasphemy; oh, to have that small tongue completely controlled by the Spirit."

From Mr. P.T. of G. I received no less than five letters, very lively ones, showing the changing impressions of a deeply-interested christian.

The first one starts with the words: "I seriously question Rev. L. Praamsma's first article on Pentecostalism as an honest, fair, unbiased evaluation." The last one with the words: "With your no. 4 article I could 100% agree on many of the points brought up." And the last words are: "I wish to thank you very, very much for this no. 4 article; we (my wife and I) find you both very fair, gentle and Scriptural, as well as Christlike in attitude here."

Between these first and last words Mr. T. sets forth his own viewpoints in defense of Pentecostalism, which are most interesting. I quote from his first letter: "The baptism of the Spirit gave me power to witness and I am reading the Bible through for the 8th time." From the second letter: "I believe the covenantal theology makes everything so automatic and mental. What is born of the Spirit is spirit, John 3. That is why it has nothing to do with fleshly ties, generations, and natural lineages". From the third letter: "In all my years in the Pentecostal church (in many places) I have never heard speaking in tongues referred to as 'the second blessing' or 'real mark of a Christian'; whom are you quoting?"

From the fourth letter: "Re-baptism or second baptism is the terminology you choose and as such is only your interpretation. Also it is your own, as well as many others' mistaken interpretation, that the baptism of the Holy Ghost is in the first place experienced emotionally. Many quiet people with no commotion or outward, loud manifestations, serenely and calmly adore their heavenly Father in the language of the Spirit. Unless you have personally sought this endowment of power and purifying fire, don't let your dogmatic head of theology knock it."

From the fifth letter: "I do admit that I have heard gibberish and emotional jargon caused by aggressive, handclutching, pushy Pentecostals, whom I had the almost irresistible urge to give a swift kick in the posterior." And: "You have summarized pretty well our reasons for leaving the organized Pentecostal Church at the end of May. We do go to meet-

ings (undenominational) in homes where the gifts (all of them) operate, much more according to God's Word; I can not say entirely."

II. The green light.

Mrs. H.D.B. of D. expressed her thankfulness for the articles on Pentecostalism; she had experienced that Pentecostal leanings had brought much division in her local church, and that the members who went to the Pentecostal meetings exercised an undue amount of criticism of churches in general and of their own church in particular, declaring that church to be completely dead, while they alone disposed of the streams of living water.

A long letter was received of br. P.A.P. of N., in the Dutch language, with the request to place it in its entirety, but that is not possible by reason of space. Br. P. describes a meeting which he attended not knowing the character of that meeting; but he met there persons well-known to him, as a former elder and a teacher of the

Chr. School, and a booklet was handed out in the beginning of the meeting with the title: Songs of the Spirit. These songs were sung with clapping of hands, rhythmical music and interjected beating and agitating sounds. Mr. P. protested against this kind of, in his view, non sacred music, but his protest was not accepted, the meeting went on and got an increasingly emotional character. A teacher stood up and confessed that his spiritual life was at low ebb. And now I quote the letter of Mr. P.: "In this atmosphere in which the minds were boiling over he wanted to close the meeting with prayer, but he was not able to do it. Immediately after having started to pray he got a nervous attack, his eyes rolled and he began to kick and to beat. Chairs and tables came upside down and glassware tinkled. In order to prevent a worsening situation, he must be controlled hand and foot until coming to rest. I went to him and asked what happened. The first thing I heard was that they said: 'Satan is

going out of him and now he is baptized with the Holy Spirit'."

Mr. P. continues with expressing his deep disappointment about these things; he writes: "After the meeting I pointed to the sinfulness of what had happened and I got the answer that I myself was possessed of the devil."

III. The yellow light.

Mr. J.S. of M. wrote in favor of a moderate stand. "I consider my Pentecostal brethren in many ways as babes in Christ. They need a lot of teaching. Too many of them know Jesus simply as Saviour, not as Lord. Indeed there is too much stress on the personal; there are excesses. The Pentecostals may be a foot instead of an eye, but part of the Body just the same."

I would like to include there is also something which I read in the paper "Opwekking", of which several issues were sent to me since I started writing this series of articles. This Dutch magazine is very enthusiastically promoting Pentecostalism, but even there I

found the yellow light. I read something (in the issue of Oct. 1, 1969) of "The reformation inside the Pentecostal movement". I quote: "This reformation inside the Pentecostal movement is necessary. We should realize that still prominent men in this movement die in an understandable way. This must bring us to our senses. It is clear that we as a group miss the contact with God. The greatest error we can make now is to wave our banners with the words: 'We have the best things.' The churches will never become jealous of such a divided Pentecost."

Next time I hope to write about my impressions of these reactions.

Louis Praamsma.

If you wish to be a leader you will be frustrated, for very few people wish to be led. If you aim to be a servant you will never be frustrated.

Frank F. Warren, D.D.

UNITY IN FAITH

Our Lord prayed for the unity of His followers. Our observation is that the Church is breaking up more and more. How come? And again, how come, that at the moment an institution splits many see the light, but later very few take the step to the light? Is it not so, that the issues at the time of the reformation are clear? How is it then possible that later on very few people see the issues involved?

May I try to answer that question? At the time of the reformation the issues are talked about in the circle of friends. The malpractices are well-known, because they are malpractices in the Church we love. Among our friends we confront the situation with God's Word. Our way is clear. We know what we have to do. Friendships are broken and new friendships with likeminded people are formed. This is not necessarily wrong. What is wrong is that we stop having contacts with those we have lived with as brothers for many years. Then the trouble starts. In the first place we do not practice the love we have to have for our brothers in showing them how wrong they are in staying where they are. Secondly they develop, and soon we give a description of their point of view which is not fair to them. Thirdly, because we look only inwardly, we become so involved in our own problems that we almost automatically start measuring everything by a yardstick we made, rather than using God's Word in proving or disproving doctrines.

The way out is of course, that we confront our brothers and sisters, who stayed in churches we now call false, continually with God's Word. I said brothers and sisters, because they all have the sign of the covenant, which we accept as a true sign. And I said we, not just some specialized ministers.

In the 16th century many of our forefathers saw the necessity of reformation. They were obedient and left the Roman Catholic Church to be really catholic, member of the universal Body of Christ. As long as many contacts remained with members of the Roman Church, many broke with Rome. But then gradually the reformed community started only looking inward. The results were disastrous in many respects. Comparatively few converts. A reformed system was formed and was just as scholastic and traditional as the Roman system. Just think of the 18th century and you are not able to mention many reformed thinkers. The church

seemed as dead as ever. The preaching became more and more systematic, but was not the preaching of the living Word anymore. Rather than reforming again, as they should have done, the faithful people started gathering in small groups at private houses. True, they kept the faith, but God's Word was not proclaimed anymore. Traditionalism crept in again.

Since then history has repeated itself. Things got so bad, that what I learned on catechism classes about the Roman church, and what I later on heard from Roman Catholic friends did not jibe. The result was of course, that I had a hard time. Unnecessarily so, because if I had kept up to date on what is happening in other areas of christianity, and if I had trained in using biblical arguments against their real heresies, I would not have had any trouble. We all should be able to show any Roman Catholic where he is not following biblical doctrine. I am convinced, that then many of these brothers and sisters will join us.

Then when they join us, many will have great difficulties. Especially those that have been trained for a life as priest. We, protestants cannot imagine how unworldly and impractical many of these brothers are. But without our help, they have no place to turn.

With the above considerations in mind, Rev. H. J. Hegger, a former priest, started the "Stichting In De Rechte Straat" in Holland, which is helping priests in many countries of the world. Also, in its publications (in Dutch, English and Spanish) we are kept up to date on what is happening in the Roman Catholic Church. We learn to see better what unity in faith means, that we tell these brothers and sisters, why they are so unbiblical. No, hiding the issues between them and us does not get us anywhere. But stressing how wrong they are in our own circles only is denying that they are still our brothers and sisters. God allowed them to receive the sign of the covenant.

Rev. Hegger will be here in Canada during the last weeks of September and the first of October to tell about his work. We hope that many of you will listen to him. In the meantime if you want any information on his work write Mrs. F. Struiksmas, Stichting In De Rechte Straat, P.O. Box 71, Brampton, Ont. or J. de Koning, 20 Crispin Cres., Willowdale 450, Ont. Places and dates of the meetings will be published.

Jan de Koning.

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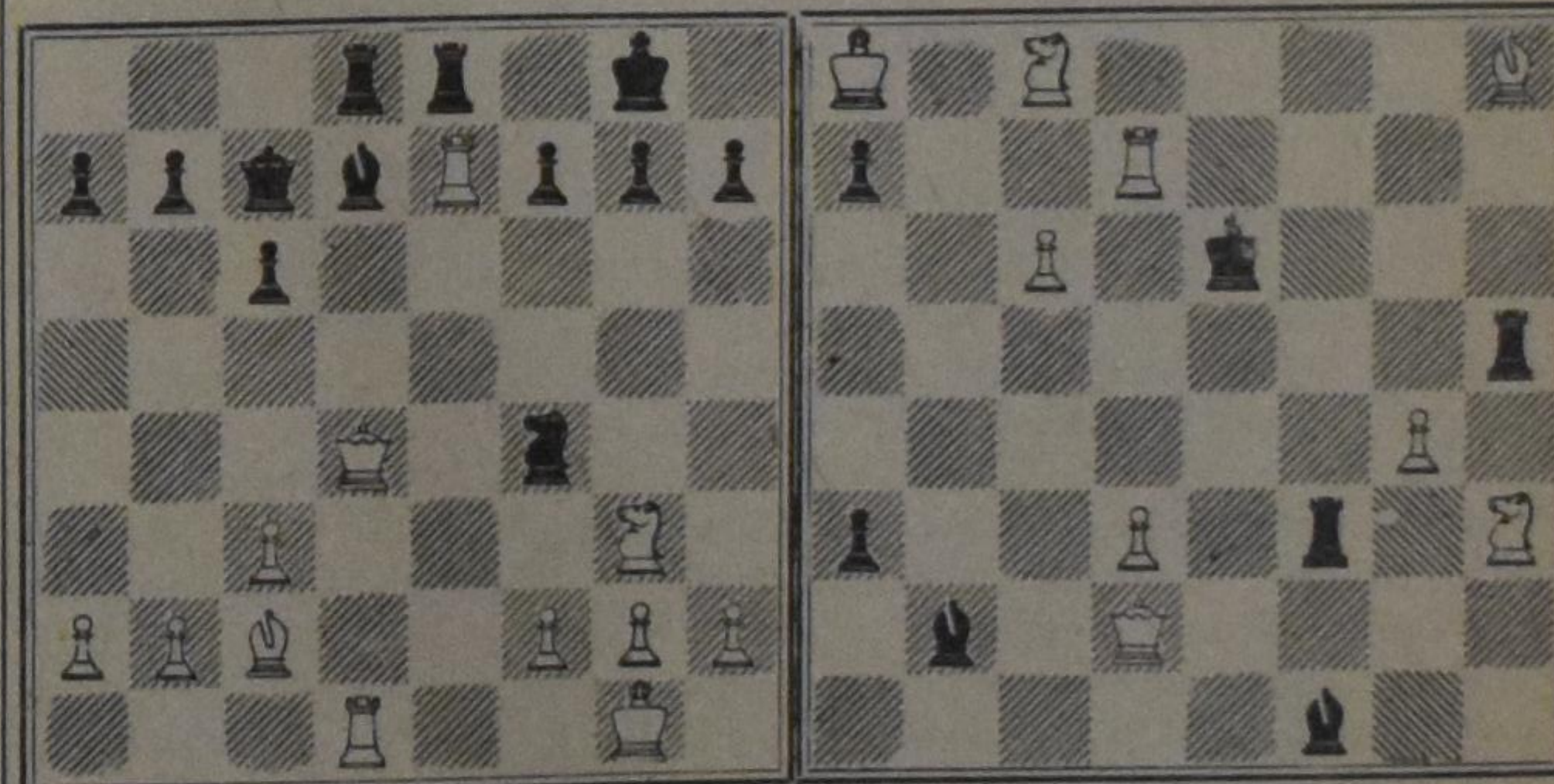
Let's Play Chess

Editor: Mr. C. Hess

SECOND SERIES OF PROBLEMS IN SEPTEMBER

No. 414
Anonymous
Black: 12 pieces

No. 415
Author: H. Pruscha, Germany 1960
Black: 7 pieces



White: 12 pieces
White wins — 3 points

White: 9 pieces
2-mover 2 points

NOTES

- In the second series of this month I present again an ending plus a regular 2-mover. This does not mean that endings will be introduced on a regular basis. We are just trying and finding out.
- In 414 black has good chances to win. But white has the stronger position. This means that what white should do now is most important. So, watch out for traps and tricks and come up with the fine solution. More than only the key is asked for this time.
- No. 415 is a first prize winner. If you work hard on it you will soon discover why. The solution should show the key plus the threat, if any.
- The solutions of the September problems should be at the editor's desk, postmarked not later than the 20th of October for all Ontarians. All others may come 5 days later. Have a pleasant climb!

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FROM THE BOOKSHELF

AMERICANIZATION OR CANADIANIZATION IS THAT ALL THERE IS TO IT?

"The Americanization of a Congregation" is the title of a book by Elton J. Bruins, Associate Professor of Religion at Hope College, Holland, Michigan, U.S.A. (Published by Eerdmans, Grand Rapids, Mich. Paperback, 122 pages, \$2.95) This book is the second in "The Historical Series of the Reformed Church in America." The purpose of the series is to encourage "historical research and provide a medium wherein this knowledge may be shared with the academic community and with the members of the denomination in order that a knowledge of the past may contribute to right action in the present."

The present volume is a historical survey of the Third Reformed Church of Holland, Michigan. The Third Church was among the earliest in the "Colonie", settled under the leadership of the Reverend Albertus C. Van Raalte in 1847. The Third Church was organized in 1867 — twenty years after the first band of settlers reached the Colony on February 7, 1847. Third Church was the second congregation to be established from among former members of the original Van Raalte Church.

This book traces the history of a church of immigrants; how it was confronted by the New World environment; how it was influenced by that environment; how it adjusted to, and became part of the New World. In the case of the Third Church there were certain factors that were prominent in the process of its Americanization: (1) The union of Classis Holland with the old Dutch Reformed Church of eastern United States. (The Dutch Reformed Church had been on the American scene for over 200 years.) (2) The influence exerted upon the Third Church by their first ministers, almost all of whom, including the first, had been educated in Rutgers College (and/or) in New Brunswick Seminary, the schools of the old Dutch Reformed Church. Some of these ministers had also served in eastern churches. (3) The early adoption of the English language in the church services (completed by 1896), which, along with the influence of their ministers, made it possible for the church to address itself to the non-Dutch who were gradually coming into Holland. The Church could then also address itself to the larger church world of America, as well as to be influenced by that church world. (It is interesting to observe in this connection that Fourteenth Street Christian Reformed Church was organized in 1902 as the first all English Church among the Christian Reformed congregations in Holland.) The adoption of the English language made it possible for the church to become identified with American culture.

The author then traces the route the Third Church traveled under the road of Americanization down the influence of the first two dominant leaders. The first phase of that process is summarized in these words "The roles one or both of these men played in the community in the areas of church music, revivalism, endorsement of public school education, and the temperance movement, encouraged the rapid Americanization on the part of Third Church". (p. 28) The author then explains how Americanization took place in these four areas, viz.: Church music, revivalism, public school education, and temperance. In the later chapters the following are also cited as areas where Americanization took place, viz.: (1) the Masonic Lodge, (2) Patriotism and the use of the flag in church during World War I, (3) Missions, (4) Denomina-

tional involvement, (5) Education, both within the local congregation and the support of Hope College, (6) Ecumenical participation, (7) Worship.

The thesis of this account of the history of Third Church appears to be that the success and the progress of Third Church was (is) to be seen in its Americanization. This is also evident from the title of the book "The Americanization of a Congregation." Progress of a church is Americanization and Americanization is progress — that appears to be the thesis. The following quotations are characteristic of the thrust of the book.

"In the process of research, it became ever more apparent that the account of the development of Third Church was the account of the Americanization of a congregation." (p. 1)

"Mr. Martin was thoroughly attuned to successful American Protestantism. With his aggressive dynamic spirit of innovation, he brought Third Church into its 'golden age'." (p. 62)

It appears that it was especially Americanization that brought about the "golden age."

Now it must be recognized that Americanization, (or Canadianization, or Australization, or becoming part of the life of whatever country immigrants come to) is desirable, and even essential to the progress of a church in the sense that the immigrant church must recognize, appreciate, know, adjust to, and become part of the culture of its adopted country, if it hopes to speak to and influence that culture. One would remain outside the main current if he did not Americanize (or Canadianize). In that sense Americanization is essential to progress. This appears to have been true of Third Church. They participated in American life very early and fully — at least in the measure that was true of immigrant churches of that age. It is also true that Americanization was an influential factor in all their history and progress. This has been brought out very well by the author. This is the strong point of the account.

However, one's strong point can also be one's weak point. It is one thing to say that Americanization is essential to progress, it is another thing to suggest that the progress of a church, as a church, is to be seen in its Americanization. Maybe, and maybe not! Americanization (or Canadianization) is not normative in itself to measure the true progress of a church.

There certainly were other factors beside Americanization that shaped the history of Third Church — factors that are essential in measuring the progress of a church, e.g. theological and otherwise. These receive but very slight attention in the account. In any case they are not cited as necessarily indicative of progress. The Biblical norms of what a progressive church is are not treated. That does not mean that these were not present in the Third Church and its history, but they receive very little attention in this treatment.

The entire matter of Americanization as the measure of the progress of a church carries more baggage than it should in this brief history. For example, masonry, the public school, as vassal, the Christian school, and ecumenical participation, all these are treated as though they were merely matters of Americanization.

Now, of course, it is true that these things as they appear (and still do appear) in America have their own peculiar stamp, but that is different from saying that all that is involved in these areas is Americanization. Take the matter of public school and Christian School. This same struggle was going on in the Netherlands at the same time. It certainly wasn't a matter of Americanization or not Americanization in the Netherlands. (On the matter of Van Raalte on Christian education in the school see "Albertus C. Van Raalte" by Dr. Albert Hyma, especially page 274.)

The rise of the public school in America supported by general taxation coincided roughly with the settlement and growth of the Colony at Holland, Michigan. The early history of schooling in America indicates that the private and Christian school was the dominant mode until universal compulsory education gave rise to the public system. One of the chief factors that moved in that direction was financing and consequent insistence on control by the one who footed the bill. One of the attractions for Van Raalte to come to America was that America was open for the establishment of Christian schools. (See "Albertus Van Raalte" by Albert Hyma) Christian Schools were typically and uniquely American at that time.

Furthermore, it should be recognized that to establish Christian Schools or not to do so is more than a matter of Americanization. There are other elements involved. If Christian Schools are un-American (as some claim) then the Missouri Synod Lutheran and the Roman Catholics have not Americanized on this score. These two churches constitute close to half of the Christians in America. The present developments in the area of establishing and maintaining Christian schools, including parochial schools, complicates the entire matter. The Roman Catholic church is closing many of their schools and sending their children to the public school. Does this mean they are now Americanizing? According to their own testimony their problem is financing, not Americanization. In fact, financing was one of the chief factors from the beginning. It should also be noted that the National Association of Christian Schools (not to be confused with the National Union of Christian Schools) reports that many Christian schools are being organized among protestant Christians in America. This has been going on for the last 25 or 30 years. Most of these schools are found among the Baptists. Does one have to say that these churches are now de-Americanizing? These Christian schools are not to be confused with the private schools arising in the south with the avowed purpose to escape racial integration. Most of the schools of the National Association are found in the Western States.

Masonry is also cited as an area of Americanization. Is this solely a matter of Americanization? Does it mean you are more truly American if you are favorable toward masonry? Those who have opposed masonry have done so on "principial" grounds. One may disagree with their opposition to masonry, but can one say that a favorable attitude toward masonry is indicative of an Americanization that is part of the positive progress of a church on the American scene, and that an unfavorable attitude toward masonry is indicative of a lack of progress as an American Church? (See page 39) It would seem that such a judgment does not do justice to all the factors involved.

Ecumenical concerns and activities are also cited as an area of Americanization. It is true that ecumenical activities have their own peculiar face in America, but ecumenicity is certainly not unique to America. This movement is world wide. Again, as in other areas, too much is attributed to Americanization. For example, in relating how the chancel furnishings from the Episcopal St. Nicholas Church of New York were installed in the Third Church, the author observes, "The congregation had Americanized sufficiently so that it could accept Episcopal chancel furnishings in its Reformed Church sanctuary!" What if the

same thing had happened to a Reformed Church in Canada, or in Australia, what would it be judged to be then? There is something more operative here than simply Americanization.

There is one factor in American protestantism that is not mentioned in this treatment, viz.: fundamentalism. Fundamentalism is rather hard to define exactly. In general it refers to a biblicist Christianity that emphasizes experiential conversion, underemphasizes sanctification and the social responsibility of the Christian, is interdenominational and even anti-denominational, individualistic and separatistic, very literal interpretation of the Bible, not only conservative in its theology but decidedly anti-liberal and often anti-scientific, and finally fundamentalism tended to be militantly premillennial and dispensational. This movement was uniquely American. (Fundamentalism is not as prominent a movement now as it was twenty to fifty years ago. It has been replaced largely by the new evangelicalism as represented by Carl F. Henry and Billy Graham.)

One wonders why this uniquely American movement was not treated explicitly in the history of Third Church. No protestant church that moved in the mainstream of American life could escape its influence. The churches of Holland, Michigan were no exceptions, as is evident from the organization and the growth of the large congregation of Emmanuel Baptist, and the Berean Church. In this connection one would ask, if the measure of the progress of a church in America is its Americanization, does that mean that a church should really become fundamentalistic to be considered truly American?

Something of the same question could be asked concerning cultism, which is also uniquely American. Why were neither of these areas treated when they are both very uniquely American? Is it because these did not fit in with the main thesis of the treatment, that the progress of the Third Church is seen in its Americanization? The failure to treat them, would seem to indicate the inadequacy of the thesis and the treatment. It is of interest to observe that these two areas which are uniquely American, were not treated explicitly, while masonry, public-christian school, and ecumenicity, which historically are not uniquely American, were treated. One is moved to ask, what do you mean by the progress of a church in terms of its Americanization. In fact, what is Americanization (or Canadianization)? Is Americanization for a church normative for a church? If it is, then on what basis does

the church include or exclude as a church?

Americanization or Canadianization of a church — Is that all there is to the progress of an immigrant church? It is not as simple as that. One is going to have to weigh and to select in the process of becoming part of the new nation. The following quotations from "Living In a New Country" apply here. (1) In these quotations it is emphasized that the Christian must adjust to his new national environment and become part of it, but in the process he must constantly be weighing and judging. This applies to the church in the nation as well as the Christian in the nation.

"Learn to Weigh"

"Especially the immigrant with a deep Christian conviction is going to have to do some weighing when he is confronted with new modes of action and living. He is going to have to discern carefully how far abiding principles are involved. There is danger to go to one of two extremes. One judges that all things new and different, or that one does not like, are wrong upon the basis of principle. The other uncritically swallows everything new without judging whether principles are involved."

"The Apostle Paul gives us some directives for conduct in a foreign situation. He traveled extensively in his missionary journeys and temporarily made his home among different people at different times and among different circumstances. In speaking of his conduct in these situations, he declares, 'For though I be free from all men, yet have I made myself servant to all, that I might gain the Jews, to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law as without law, (be-

ing not without law to God, but under the law to Christ,) that I might gain them that are without law; To the weak became I as weak, that I might gain the weak; I am made all things to all men.' (I Cor. 9:19-22a) In fact Paul says that 'I was made all things to all men, that I might by all means save some.' (I Cor. 9:22b) Of course, Paul was doing this 'for the Gospel's sake,' that they might believe the Lord. But Paul does give expression to a principle that is pertinent to the immigrant situation. He declares that he found it consistent with his Christian convictions to participate in the customs of various peoples when such did not involve violation of any moral precept. In fact he willfully fostered such participation for the purpose of influencing them in the things that really did count. He even suggests that it would be wrong to give offence by not participating. 'Give none offense, neither to Jew, nor to Gentiles, nor to the Church of God.' (I Cor. 10:32) So even those customs of his adopted country which are indifferent, can make a certain demand of conformity of the newcomer for the sake of a peaceful unity that can create a good climate where constructive effort can be profitably expended upon things that really count. Paul 'became all things to all men.' The Christian must conform to things indifferent, that he may be in a better position to contribute in things that have abiding value. But all of this takes careful weighing in the light of sound Biblical principles."

How does an immigrant church become a bona-fide member of its adopted country? Just by Americanizing or Canadianizing? There is more to it than that. And I am sure there is more to the history of the Third Church than that.

Ten C. Van Kooten.

(1) "Living in a New Country", by Ten C. Van Kooten, pages 82, 83-85.

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Poems

OPEN THE WINDOWS

Some well-meaning writers feel that Christian art is marked by letting the light of God's love fall exclusively at right angles with their own position in the world. Standing secure behind the glass capsule of escapism, they see their own image mirrored against the backdrop of the world.

Mirror looking is tricky business. A person's view on the world can be distorted by the illusion that the world he thinks to see before him is really the world behind him, and of which he himself is a part.

When writers become concerned about a Christian vision, as they should, their first creative act is that of window opening. "Open the windows to the world." If that's a slogan: smash the glass! The stuffiness of caged thinking must evacuate, so that God-breathed oxygen may come in to the glass capsule.

The open window allows the writer to hear the groaning of God's creation under the polluting hand, the greedy heart, the obscene mind, the blood-smelling nose, and the trampling foot, of so-called humanity.

Coming down from the grandstand, writers may move out into the outfield. There, they may observe the fatherless kid brother, waiting for an arm around the shoulder. There, they may listen to the cry of a bitter youngster, crashed into concrete hearts of people like you and I:

*I couldn't forget
the golden altar
the fine clothes
I must wear
Your Holy Bibles
don't fill bellies
Your religious hymns
don't stop bullets
In death beds
no God smiles
No bells ring
in the jungle*
(Terrance Lords)

Startled at the outburst, I can only say that, if my Bible has not filled a belly other than my own, if my hymns have not stopped a single bullet, if God's smile cannot be read on my face, if I haven't opened my window to the sounds of the asphalt jungle: My God - - Where have I been?

In response to the cry from the bitter youngster, comes, surprisingly, the positive answer of a loving neighbor, confined to her bed, but with open windows to the needs of others:

*If I loved you then,
I love you now.
If I love you now
I've loved you always.
For if I cease to love you when I'm angry,
I never loved you at all.
If I love you even though
I am aware of your wrong doings,
I love you well.*

*If I can not share your bad moments with you,
As well as your good and prosperous times,
I do not love you at all.*

*If I throw all your shortcomings in your face,
Hinder and not help you,
I am no good for you.
If I love you today, and hate you tomorrow,
Is that love?
If God can love you,
so can I.*

— Nita

THE HYPOCRITE

He said he was a Christian.
He claimed he knew the Lord.
He said he loved his neighbor
And his enemies adored.

He said he read his Bible
And prayed at every meal.
He said he took some time each night
Beside his bed to kneel.

He said he was a Christian,
But 'twas plain to all around
That he didn't really live it —
Love and joy did not abound.

Rosalie Veurink.

PREPARING
THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school grade or level, or profession and age.

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LOOKING

As I looked out my window
And watched the world go by;
I thought of all that men have done
To make each other cry.

The war that lingers on and on
While crime and hatred grow;
LOVE is our new morality . . .
What love—does anyone know?

And then I thought of another love,
A love that's strong and true . . .
That God would send His son to earth
To die for me and you.

I looked out my window.
The same old world went by.
But I have courage in my heart!
God's love, through Christ, have I.
Michael R. McGervey.



I AM A CHRISTIAN (A JONAH)

I am a Christian
But . . .

It's a windy day like this that makes me want to be free;
Living my narrow life is making a fool out of me.
Clouds travel all day, and the wind flies forever,
Oh, the worlds they have seen, and the knowledge that never
Man may hurt them, or stop them, or bind them, like me.

That's my escape world; the wind and the sky.
I'll change into breath and away I will fly.
I'll laugh and I'll love, I'll dance and I'll roam
And forget about duties that remind me of home
And the talents God lent me to use till I die.

That's my escape world, I'll say it again.
It makes me forget that people have pain
That I, as a Christian, should soothe and undo
'Cause only I, as a Christian, know love that is true,
Love only I, as a Christian, can hope to attain.

I am a Christian.
But Christ's kingdom is too big.
I'd rather run away.
Help me, God—

— Minnie Joldersma.



LIVE, REALLY LIVE

I lived
but not with Christ,
I breathed
but not the breath of God,
I saw
but not the way, the truth, and the life,
I heard
but not the message of my Savior,
I spoke
but not of God's glorious story,
And I thought I was living
but . . .
then . . .
came a change . . .

And
I began
to live with Christ,
I began
to breathe the breath of God,
I began
to see the way, the truth, and the life,
I began
to hear the beautiful message of my Savior,
I began
to speak of God's wonderful and glorious story,
Now . . .
I rejoice and smile and praise the Lord because I am
Living
Really
Living.
Gwendolyn Dekker.

Letters

Dear Mr. Barendrecht:
Thank you very much for the letter you sent informing me that I won first prize in the Group I part of the S-70 Spring writing contest of the World of young writers.

I also want to thank the sponsors of the contest for the \$25.00 check and the Barnes' Notes of the New Testament, the Young Reader's Bible, and Pictures for Writing. As of yet, I have not received the \$15.00 certificates.

Concerning my reaction, I could not believe that my story won first prize! I had hardly dared to hope for such an honor. I wrote the story for an English assignment, and my teacher liked it so well that he entered it in the contest. It was the last thing I expected when he showed me my name printed on the list of contest winners. I still can't believe it!

Sincerely yours,
Linda Andringa,
Pella, Iowa.

"FATHER FORGIVE!"

"Suicide?"
"Suicide!"
"A Christian?"
From a Christian home?
From a Christian church?
From Christian communion of the saints?"

"Yes.
They found her body at eight this morning.
'An over-dose of pills,' the doctor said.
She was always rather depressed,
Come to think of it."

"Suicide?"
My sister in Christ?
Am I my sister's keeper?
Father, forgive me!
I really messed that one up.
Her death is my fault!
My fault
Because I knew not,
My fault
Because I saw not,
My fault
Because I did not.
Father!
Forgive me!!"

— Minnie Joldersma.



LOVE: IS IT WORTH IT?

One warm, sunshining morning,
I was out in the garden,
The long, warm, arms of the sun
Pierced the ground like a rocket.
Tall and thin like a tower
Against the bright blue sky,
Stood a flower,
Trying with all its might
To absorb the sunshine in sight.
At the top, like a tear drop
The bud opened with gentle and slow motions,
The petals like velvet
Unfolded their arms to the morning sun.
As the days went by, it grew,
Stronger and taller.
I cared for it as a mother for her child.
Then suddenly it struck,
Frost's cold hand hit like a tornado,
And then was gone.
Then like the snow,
My cherished rose fell to the ground,
Almost as unnoticed as it had come.
I then realized it was like a dream,
It had come, but now was gone.

— Nancy Vermeer.



A TRIP TO THE DUMP

As I walk I look
My eyes search for something,
something to love, to enjoy, to desire
But
all they see is dirt:
death, destruction, war.
Things to run away from.
I ask why.

So as I walk I listen;
My ears search for something,
something to love, to enjoy, to desire
But
all they hear is dirt:
perversity, sadness, hatred.
Things to run away from.
I ask why.

So as I walk I feel;
My fingers search for something,
something to love, to enjoy, to desire
But
all they feel is dirt:
pain, ugliness, nothingness.
Things to run away from.

I ask why but
I find no answers.

— Herman Wierenga.



THE RICH MAN AND POOR LAZARUS

The rich man, of noble birth,
Built up treasures on this earth;
Great were his riches, wide his fame,
People with reverence spoke his name.

There by the gate the poor beggar lay,
Left in agony from day to day;
His sores were licked by dogs forlorn,
While others ignored him with much scorn.

On a certain, divinely set day,
Angels carried Lazarus' soul away,
To rest and rejoice on Abraham's knee,
And live without pain for eternity.

The rich man's soul passed from this world;
Into a place of torment it was hurled:
When he looked up, what did he see?
The beggar at peace on Abraham's knee.

"Oh, father Abraham! let Lazarus dip
Some water on his fingertip;
Suffer him to bring it down to me,"
Said the rich man remorsefully.

"In thy lifetime, thou hadst wealth, my son,
Not poor Lazarus, whom you did shun;
Now this poor beggar has his share,
Enjoying priceless wealth beyond compare!"

Peter Tensen.

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naar de Gereformeerde Kerk te Ladner, B.C.; Fam. H. Groenwold te Prince Rupert, B.C.; Mrs. A. M. Strijd—Eelhart te Ladner, B.C.; Mrs. Fien DeJong te Ladner, B.C.; en Fam. A. Geisterfer te Woodstock, Ont.

Van: Mevr. M. Strijd te Harderwijk; Fam. J. E. Strijd te Harderwijk; Fam. P. Eelhart te Apeldoorn; Fam. W. Ekens te Purmerend; Fam. N. Eelhart te Apeldoorn; Mevr. N. Eelhart te Apeldoorn; Fam. J. Dodeward te Apeldoorn en de heer Peter Strijd te Velp.

With great joy and thankfulness to the Lord we announce that He has entrusted into our care a little daughter. We named her

ANITA JEANETTE

Born July 6, 1970.

Sister for John, William, and Elisabeth.

Parents: Henry and Bonnie Top (nee Huberts).

R.R. 2, Brampton, Ont.

The Lord, who remembered us, on August 4, 1970 gladdened us with the gift of another daughter,
BRENDA JOHANNA

who was born on July 24, 1970.

A sister for Debby.
Carl & Margaret Schouls.
Box 162, Holland Landing, Ont.

Mr. & Mrs. Peter F. Hamstra are pleased to announce the forthcoming marriage of their daughter

TINA

to

Mr. **ALBERT JOHN SANDINK** son of Mr. & Mrs. H. Sandink of Burlington.

The ceremony will take place D.V. on Saturday, September 12, 1970 at 3 p.m. in the East Christian Reformed Church of Strathroy.

Rev. Peter Sluys officiating.

Future address:
281 Sheppard Ave. East,
Bldg. 30, Apt. 8, Willowdale, Ont.
169 Caradoc St. South,
Strathroy, Ont.

Mr. and Mrs. Jacob Scholten request the honour of your presence at the marriage of their daughter

MARY

to

Mr. **Ralph Mulder** son of Mr. and Mrs. Lucas Mulder, on Friday, the eighteenth of September, nineteen hundred and seventy at seven-thirty in the evening, in the Christian Reformed Church of Drayton, Ont.

Rev. H. Lunshof officiating.

Future address:
P.O. Moorefield, Ont.

1930 — 1970

Met grote dan aan God hopen wij op 19 september 1970 de 40-jarige echtvereniging te vieren van onze ouders

FREDRIK A. LINDENHOVIUS

en

JOHANNA M. LINDENHOVIUS—WEIDEMAN

Dat God hen nog veel jaren mag geven in ons midden is onze wens.

Dien en Karel Puhl,
Zaandam, Holland.

Johanna Vos,
Rochester, U.S.A.

Ali en Ko Veldman,
Hilversum, Holland.

Jan en Tini Lindenhovius,
Rochester, U.S.A.

Evert en Lusia Lindenhovius,
Rochester, U.S.A.

Fred Lindenhovius,
Rochester, U.S.A.

Marianne en Ken Everetts,
Rochester, U.S.A.
17 kleinkinderen.
Rochester, N.Y., U.S.A.

The Lord willing, on September 19, 1970 we hope to celebrate with our dear parents

DIRK BELDMAN

and

JOHANNA BELDMAN—HEYERMAN the occasion of their 30th wedding anniversary.

We praise the Lord for keeping them together and in good health all these years and pray that they may enjoy many more years together in God's care.

Their grateful children:

Hamilton, Ont.:

Bill and Claire Beldman,
Gerald and Roger.

Dunnville, Ont.:

Rinus and Ineke De Klerk,
Rhonda.

Jarvis, Ont.:

John and Shirley Beldman.

Dunnville, Ont.:

Archie and Anne Lohr.

At home:

Mary, Richard, &
Margaret Beldman.

R.R. # 2, Port Dover, Ontario.

1945 — 1970

On August 30, 1970 we celebrated with our beloved parents and grandparents

CORNELIS KORT

and

LIES KORT—ALKEMA their 25th wedding anniversary.

"Jesus, Saviour pilot them,
Over life's tempestuous sea"
is our prayer.

Margaret & Jouke Schaafsma,
Elizabeth, Clarence, Jeffrey,
Oakwood, Ont.

Tina.

Bill.

Harry.

John.

Clarence.

Gerty.

Doreen.

Grimsby, Ont.

Arnhem 1945 Hamilton 1970

On September 11, 1970, the Lord willing, we hope to celebrate with our dear parents,

PETER SLOOTWEG

and

ANTONIA JOHANNA SLOOTWEG—VERMEULEN

the occasion of their 25th wedding anniversary.

We, the children, are grateful to the Lord for his abiding faithfulness and pray that they may have years of health and happiness together.

Hamilton:
Gerard and Ann Slootweg,
Jackie Slootweg.

86 Dodson Street,
Hamilton 50, Ontario.

Congratulations to our parents

Mr. & Mrs.

JAN JANSSEN,

nee **BRUNSVELD**

R.R. # 6, Clyde Rd., Galt, Ont., with the celebration of their 25th wedding anniversary on September 26, 1970.

Their thankful children:

Bill & Chris Janssen.

Jo-Anne & John Schuit.

Ena & Hans Pennings.

Margaret, Henry & Gary.

Reception for friends and relatives at Rockton Hall, Rockton, Ont., 8 p.m.

To all of you who remembered us on our 35th wedding anniversary a sincere Thank You. We were moved by so many tokens of friendship.

Mr. & Mrs. L. H. Borgdorff.

Hamilton, Ont.

VERBETERING

In C.C. van 27 aug. j.l. werd een aankondiging geplaatst van de 40-jarige huwelijksdenking van **Mr. en Mrs. Vincent Struyk**. Bij de ondertekening werd een achternaam vergeten. Voor "Bets en Dick" gelieve U te lezen Bets en Dick **VanderPloeg**.

In His infinite wisdom God took to Himself through a tragic accident our dearly beloved grandson, nephew and cousin

CHARLES WILLIAM WINTER,

at the age of 19 years.

"My grace is sufficient for thee." - 2 Cor. 12:9a.

Grandparents:
Mr. and Mrs. Charles Nydam.

Uncles, aunts and cousins.

Wednesday, August 12, 1970.

Bradford, Ontario.

The gracious and all-wise God took unto Himself our beloved husband, father and grandfather

HERMAN EBBERS,

at the age of 62.

Beloved husband of Allida Tolcamp.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Ps. 91:1.

Dear father of:

D. Heezen-Ebbers, Picton.

J. Ebbers, Streetsville.

B. Ebbers, Dundas.

J. Ebbers, Mount Hope.

G. Couperus-Ebbers, Grafton.

J. De Vries-Ebbers, Stirling.

A. Zantingh-Ebbers, Ameliasburgh.

D. Ebbers, Grafton.

H. Ebbers, Demorestville.

L. Fraser-Ebbers, Belleville.

Also survived by

28 grandchildren.

Funeral services were held on Saturday, August 22 at 2:00 P.M. in the Bethany Christian Reformed Church of Bloomfield, Ont.

De leden van de Chr. Ref. Mannenver. van Bloomfield betuigen hiermede hun oprechte medeleven met de vrouw en kinderen van onze voorzitter

Mr. H. EBBERS,

welke de Here tot Zich heeft genomen in heerlijkheid.

Hij heeft zich met volle toewijding gegeven in het onderzoeken van God's Woord.

Waarnemend voorz. **A. Kuipers.**

Secr. Treas. **D. Kamink.**

On August 24, 1970, we received notification from Smilde, Holland, that the heart's longing of our dear mother and grandmother

STIENTJE ELEVELD—VOS,

was fulfilled when her Saviour called her to her new life with Him. She was 89 years of age.

In her life she saw this prayer fulfilled:

"O God, You have taught me since my youth, and until now I have declared Your wondrous works. Now also when I am old and gray-headed, O God, do not forsake me until I have shown Your strength to this generation and Your power to every one that is to come." (Ps. 71:17 & 18).

Son-in-law:
Klaas Fernhout,
R.R. # 12,
Thunder Bay, Ont.

Grandchildren:
John and Betty Fernhout,
Edmonton, Alta.

Ted and Christine Los,
Thunder Bay, Ont.

Jack and Irene Heerema,
Thunder Bay, Ont.

Jack and Marian Edmonton, Alta.

Harry and Hilda Fernhout,
and 15 great-grandchildren.

In haar Verlosser ontslapen

Mrs. TENA ANTUMA,

echtgenote van Simon Antuma.

Haar vader:
Mr. G. Dijkstra.

Haar broers en zusters:
Mrs. E. Groot,
Edmonton, Alta.

Mr. J. Dijkstra,
Burnaby, B.C.

Mrs. G. Vriend,
Vancouver, B.C.

Mr. J. Dijkstra,
Waterdown, Ont.

Mrs. J. Snieder,
Hamilton, Ont.

Mrs. A. Dijkstra,
North Surrey, B.C.

Mr. G. Dijkstra,
Edmonton, Alta.

Rev. J. Dijkstra,
Halifax, N.S.

Edmonton, Alta.

Augustus 1970.

Suddenly in His infinite wisdom, the Lord took away from us, as the result of an accident, our beloved grandson, nephew, and cousin

JOHN BERNARD DE JONG,

son of Jitse and Mina De Jong (nee Pennings), at the age of 12 years.

"Be still and know that I am God."

August 22, 1970.

R.R. 1, Fingal, Ont.:

Mr. and Mrs. J. B. Pennings,

Ben Pennings,

Southwold Stn., Ont.:

Henk and Gerda Pennings and fam.

R.R. 3, Sheddon, Ont.:

Jan and Hennie Pennings and fam.

St. Thomas, Ont.:

Stien and Bill Van Oene and fam.

Union, Ont.:

Bertha and Art Pol and fam.

R.R. 7, St. Thomas, Ont.:

John and Mary Pennings and fam.

R.R. 1, Fingal, Ont.:

Bill and Sarie Pennings and fam.

R.R. 3, Sheddon, Ont.:

Gary and Ineke Pennings and fam.

R.R. 1, Fingal, Ont.:

Albert Pennings.

The funeral took place Aug. 25, 1970 at Beill's Funeral Home, Sutton, Ont.

Rev. Overduin of the Free Chr. Ref. Church of Mitchell, Ont. officiated. Internment in Fairview Cemetery, Dutton, Ont.

In de vroege morgen van 29 augustus 1970 heeft de Here in Zijn Hemelse Glory opgenomen onze lieve moeder, grootmoeder, overgrootmoeder en betovergrootmoeder

NEELTJE VOSKAMP—SOLLEVELD,

op de leeftijd van bijna 98 jaar.

Dat zij nu bij Jezus is, is tot troost voor ons allen. Veilig in Jezus' armen, veilig aan Jezus' hart.

Uit aller naam:
A. Voskamp.

P.O. Malvern, Ont.

Op zondag 30 augustus nam de Here tot Zich in Zijn Heerlijkheid, ons getrouw medelid,

JELTJE BOS (WYNALDA),

in de ouderdom van 70 jaar. Geliefde echtgenote van Douwe Bos.

De Heer van leven en dood trooste de familie.

"Bij Hem zijn uitkomsten tegen de dood." Ps. 68:21.

Namens de Kontaktclub van de East en West-mount Christian Reformed Churches in Strathroy, Ont.

Vanuit Enkhuizen, Holland, ontvingen wij het bericht dat onze lieve vader, grootvader en overgrootvader

PIETER RUSTENBURG,

weduwnaar van Maria Eysinga, op de leeftijd van 88 jaar van ons is heengegaan naar zijn Heer en Helland op wie hij in zijn leven zijn vertrouwen stelde.

Paul en Grace Rustenburg—Lenters, Burlington, Ont.

en kinderen:
Riet en Piet Scharringa,
Waterdown, Ont.

Nelly Rintjema—Rustenburg,
Burlington, Ont.

Pieter en Kitty Rustenburg,
Grimsby, Ont.

Herman en Audrey Rustenburg,
Beamsville, Ont.

Harry en Ann Rustenburg,
Grimsby, Ont.

Paula en Harry Bootsma,
Brantford, Ont.

John en Leny Rustenburg,
Oshawa, Ont.

Martin en Dianne Rustenburg,
Grand Rapids, Mich.

en kleinkinderen.

1 September 1970.

Burlington, Ont.

2435 Second St., Apt. 603.

HUNTERS

Who is interested in deer hunting on 350 acres of land ± 40 miles North of Peterborough? Nov. 2-7 or Nov. 9-14. Please state amount of people in party. Letters under No. 2290, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

ROOMS AVAILABLE

for girls in apartment. Close to First Chr. Ref. Church. Phone Hamilton 529-0921, after 5.30 p.m.

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HOLLANDS RUSTHUIS

voor gepensioneerde heren. Voor nadere inlichtingen schrijf of bel: Mr. J. J. Middel, 44 Eagle St., Newmarket, Ont. 895-4944.

Sincere Christian lady, 39, fairly good looking, but lonely, seeks good looking

SINCERE GENTLEMAN

single, between late 30's and 50 years of age. In Canada only. Letters with snapshot to No. 2289, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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100 acre beef and hog farm, 96 workable, Harriston Loam. Good modern 7-room house. Large barn with loose housing. \$32,000.

150 acre beef farm, 130 workable, clay loam, rolling. Excellent 7-room brick house, large barn. Two miles from Town. \$32,500.

200 acre dairy farm, 180 workable, 8-room brick house. 1 barn with new steel ties and stable cleaner, milkhouse; second barn with loose housing. \$40,000. Many other farms, acreages, houses and business to choose from.

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